









THE  
**Spirit of Missions**

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THE GREAT MEETING  
Gathering of the Woman's Auxiliary of the Kiangsu Diocese, China, in 1921—an example of the marvelous growth of the Woman's  
Auxiliary in China (See page 130)

# The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVII

February, 1922

No. 2

## THE PROGRESS OF THE KINGDOM

**T**HOSE who knew Miss Emery longer and better than we did, and whose intimate association with her dates back many years, have written in these pages and elsewhere of her life and work. Even so there remains a word of gratitude and appreciation which we wish to express in the double capacity of representing the many thousand readers of **THE SPIRIT OF MISSIONS**, and also in behalf of the actual workers in the mission field at home and abroad. It was our privilege to spend years at work in a missionary district—in which we are still canonically resident. Therefore we know by personal and oft-repeated experience something of the gracious, considerate, untiring interest taken in the individual missionary, and the great care for his work and the fostering and furthering of his plans. There are all sorts of records covering the years of Miss Emery's active work, for it is always necessary to have reports and calculations and plans. But even he who runs may read the evident fact that the record as written includes but the fraction of the work accomplished. There is no need to cite instances nor to give examples, but it does seem to those of us who as missionaries on the field had years of correspondence with Miss Emery and her associates in the office of The Woman's Auxiliary, that the closing words of her Jubilee address last October were really and truly her plan of life and the ideal of her office: "We want the one purpose, the one aim, the one object in which every smaller and lesser purpose and aim and object is hidden away and in which everything that may cause dissent or difference may die" to be "that each day we live, each work we do, each word we say, may give our Lord and Saviour, the Master of us all, joy and light!"

As Miss Emery made this positive impression upon missionaries so also did she upon the wider circle of the Church generally.

We all join in thanking God for her life and example.

"Let saints on earth in concert sing  
With those whose work is done;  
For all the servants of our King  
In heaven and earth are one."

## The Progress of the Kingdom

**A**N account of what school boys can do for China (page 105) is a pleasing introduction to the story of the energy and zeal of the girls and boys in our own land as illustrated in the article which follows. So often, in ways which

### On the Other Side of the World and This

we never would guess, the man or the woman is won by the child—we know this to be true because we surprise even ourselves in the response we make to the appeal of the youth. There is positive benefit to the boy or girl making an effort such as these articles illustrate, for aside from the glorious fact that the work is his or her very own there are aroused interest and devotion commanding loyalty and respect. Is it not refreshing as we stimulate the interest and encourage the work in the children on this side of the world to think of those manly little fellows in Nanking with enough backbone to actually go out into the street and preach Christ! It is not necessary to ask whether *our* boys would do it. Conditions differ in any two countries and very often the same service is not required in both. But it certainly is true that our boys ought to work with all their might to see to it that missionaries are sent to win and then to guide and encourage such boys as those belonging to Saint Paul's School Preaching Band. Nanking is but one city and China is but one country which is helped by the Lenten Offering for General Missions. Let every boy and every girl work this year as never before in order that through the Lenten Offering more missionaries may be sent and more missions established in every land. Just as we do not wish to have foreigners preach to us, just so dwellers in other lands listen more readily to their own people. The spread of the Gospel in any nation must eventually depend upon the people themselves. We must therefore do our very best to help them help themselves. Let every boy and girl ask God to bless the boys of Saint Paul's Preaching Band. And some time when the temptation comes to deny Christ think of these Chinese boys and ask God to give you strength to stand up straight.

**"B**AGUIO" and "The Easter School" are inseparably connected in the minds of the Church. Attracting pupils from many points—some of them far distant up in the mountains—it has sent these boys and girls back to their homes equipped to render very real service in their native villages.

### The Easter School

The motive of the school is Christian; the center of the school is the chapel; the chapel building is not only utterly inadequate in size but it is literally falling to pieces. And yet it must be used by not only the pupils of Easter School but also by the boys of the Government Agricultural School at Baguio. Mr. Wagner's article (see page 101) needs no elaboration and the appeal for funds to erect the new chapel is one which obviously must be met in large measure beyond its immediate neighborhood. Authorization for the appeal was given by the Department of Missions at its meeting in May, 1920, and it is estimated that \$18,000 is needed to meet the absolute requirements. There is always an added appeal to our interest and support when, as in this instance, it has to do with boys or girls. It is not difficult to picture in our minds some of the many gifts of life which a Church school would have for the boys and girls in the Philippine Islands. Easter School is but one point of service, but it is in full view. Added to the need presented by the pupils themselves, therefore, there is the fact that to the passer-by the need is an obvious one. We join with Bishop Mosher and Mr. Wagner in the hope that funds for the new chapel will soon be assured.



## The Progress of the Kingdom

AS announced last month, the Centennial Offering is still open. As gifts are still being made many treasurers, both diocesan and parochial, have not rendered their final reports. Offerings have come in from every point of the compass however and when the total is finally reckoned we

**The Centennial Offering Objectives** all hope that at least nine material objectives can be accomplished which will form nine tangible monuments of the Centennial. These nine objectives were chosen by the committee having the matter in charge, and represent a wide interest. Last month we gave a brief summary of five. This month we complete the list by adding the other four. The order in which the articles are given in no way establishes their relative importance, for the nine objectives have been placed by the committee on the same basis, and it is earnestly hoped that the Centennial Offering will be sufficient to realize them all. The list is as follows:

VIRGINIA. New buildings and improvements at the Bishop Payne Divinity School.

ILLINOIS. Chapel at the State University.

CHINA. Church at Yangchow.

LIBERIA. To complete the industrial school at Cape Mount.

PORTO RICO. Home for nurses at Saint Luke's Hospital, Ponce.

JAPAN. A Church at Nara.

CHINA. Land and buildings, Saint Andrew's, Wuchang.

CHINA. Church, residence and school at Nanchang.

HONOLULU. New building for Iolani School.

"The need is great and immediate." Doctor Sturgis's summary is one with which every one agrees who reads the summary of the need at Nara. His very direct question is one which everyone of us has to answer. The devotion of the Buddhist priest of one hundred and fifty years ago is still real in its influence. What tales have been told the children, generation by generation! That hand with two joints gone from one finger has done much more than raise one million *yen*. It has done for almost countless Japanese exactly what it has done for you and me—it has made them compare their own willingness to make self-sacrifice with an example they readily recognize as a standard. Doctor Sturgis asks "Is the Church less worthy of heroic devotion?" And one of the glorious facts of our Missionary Centennial is that part of the material monument chosen is the erection of the church at Nara.

Saint Andrew's, Wuchang, China, is a mission in which all may take pride. It is interesting to think of the "new" China which is springing up under the very shadow of the old, and Doctor Wood carries us all with him on that ride out through the city gate from the old into the new. We can see at a glance, however, that the problem which Saint Andrew's Mission is helping to solve is no new one. Our past experience will help us find a better solution than we otherwise might, and we shall all note with very real pleasure every plan for the work and every advance made toward the mission's complete equipment.

Mr. Craighill's appeal to "Help us open the gates of Nanchang" has met with generous response, but the need was so real and enough remained to be done that the committee chose the church, residence and school at Nanchang as one of the Centennial Objectives. A rather full account of this work was given in *THE SPIRIT OF MISSIONS* last April and we would refer our readers to that issue for details.

Every one of us reading Bishop La Mothe's article has wished and will wish that he might have the pleasure and satisfaction—what a joy it must be to exercise such a privilege!—of giving the assurance that the erection of the building may begin at once. In fact we would wish to at least double the number of

## The Progress of the Kingdom

boarders. We cannot do this as individuals but together we can make not only Bishop La Mothe's dream come true but those of all the others who are represented in the Centennial Offering objectives! Think how those boys who form part of the congregation of six hundred and fifty in the cathedral each morning will sing when the foundations of the new building are laid! Think of the shout of joy that will go up when they are actually in the new building! Surely their joy and thanksgiving will find echo in our hearts who have been allowed to have even ever so small a part in making the dream come true.

**T**HE Lenten Offering Number of THE SPIRIT OF MISSIONS is an established fact in the Church and has come to have a very definite part in the plans for raising the Lenten Offering for General Missions. Not only is it sold rather generally in all parts of the continental United States, but also

**The Lenten Offering Number** it is used in an increasing variety of ways to stimulate and foster missionary interest. The pictures lend themselves to use in reflectoscopes, scrap books, mission study classes and the like.

The type of work being accomplished by our missionaries is shown; these missionaries are in part supported by the Lenten Offering; the connection between the two is therefore obvious.

**In March** This year, owing to the late date of Easter, the March issue of THE SPIRIT OF MISSIONS will be the Lenten Offering Number. So many have expressed their appreciation of the general use of pictures, and have shown their approval by completely exhausting increased editions, that we plan this year as in 1920 and 1921 to devote the Lenten Offering Number to a picture story of the Church's Mission in many parts of the world.

**An Opportunity** We mention this fact in this place because the whole matter is one of sufficient importance and dignity to enlist the sympathetic interest and coöperation of every one of us. It is true that by far the larger number of copies will be circulated through the efforts of the children and other members of Church schools, but it is equally true that every regular reader of THE SPIRIT OF MISSIONS has in the Lenten Offering Number an opportunity to render special service. We are more blessed than many publications in that our subscription list is slowly but surely growing. Despite the many demands upon the very often limited incomes of Church folk, our subscription list is larger today than it has been since the War. Even so, however, it is astonishing to find so many parishes with but a very few subscribers. There *are* parishes with actually one hundred per cent—a subscriber in every family—but so far these are few.

**To Realize an Ideal** Looking toward this ideal in every parish, we have set as a goal for 1922 the *doubling of our subscription list*. And we propose to keep this goal before you, because working together we can reach it. It may sound too insignificant or too easy a task to be considered seriously, but just because it is within the reach of most of us we are tempted to take its accomplishment for granted.

Therefore we are definitely asking every subscriber to THE SPIRIT OF MISSIONS to secure sometime between now and December thirty-first of this year, a new subscriber. And we offer the suggestion that the Lenten Offering Number, coming as it does at the time of added work for and study about missions, will enlist new friends if you will do your part by speaking a word in its behalf.



# Declare His Honor Unto the Heathen



## SANCTUARY OF MISSIONS

**L**ORD of the hearts of men,  
Thou hast vouchsafed to bless,  
From age to age, Thy chosen  
saints  
With fruits of holiness.

Here faith, and hope and love  
Reign in sweet bond allied;  
There, when this little day is o'er,  
Shall love alone abide.

Here, bearing the good seed,  
'Mid cares and tears we come;  
There, with rejoicing hearts, we  
bring  
Our harvest-treasures home.

Oh, give us, mighty Lord,  
The fruits Thyself dost love;  
Soon shalt Thou from Thy judg-  
ment seat  
Crown Thine own gifts above.  
—*C. Coffin.*



### THANKSGIVINGS

**W**E thank Thee—  
For the life and work of  
Thy servant, Julia Chester Emery.  
(Pages 81-85, 127.)

For the new avenues of service  
opened to Thy missionaries in for-  
eign lands. (Page 87.)

For the opportunity of erecting  
in various parts of the world sub-  
stantial material monuments to  
commemorate the Centennial of  
The Domestic and Foreign Mis-  
sionary Society. (Pages 77, 91-  
99.)

For the vision of hope. (Page  
103.)

For the ever-increasing interest  
in the Lenten Offering for General  
Missions. (Page 107.)

For the privilege of serving  
those of other tongues who dwell  
in our midst. (Page 116.)

For the growth of The Woman's  
Auxiliary in China. (Pages 74,  
130.)

### INTERCESSIONS

**W**E pray Thee—  
To bless and prosper the  
work which is being done at Ba-  
guio. (Page 101.)

To bless the boys of Saint Paul's  
Preaching Band and to grant that  
the words of their mouth and the  
meditation of their heart may al-  
ways be acceptable in Thy sight.  
(Page 105.)

That Thou wilt put it into the  
hearts of Thy faithful people so  
to express their thankfulness  
through the Centennial Offering,  
that at least the nine material ob-  
jectives will be assured. (Pages  
77, 91-99.)

That Thy blessing may rest upon  
those who have so recently been  
set apart as deaconesses and those  
others who have joined with them  
to form the diocesan chapter in  
China. (Page 111.)

To further among Church folk  
generally the serious study of mis-  
sions. (Page 115.)

To grant Thy blessing upon our  
work for students and especially to  
guide and prosper Miss Hall in her  
work. (Page 117.)



### PRAYERS

**O**LORD Jesus Christ, Who by  
Thy death didst take away the  
sting of death; Grant unto us Thy  
servants so to follow in faith  
where Thou hast led the way, that  
we may at length fall asleep peace-  
fully in Thee, and awake up after  
Thy likeness; through Thy mercy,  
Who livest with the Father and the  
Holy Ghost, one God, world with-  
out end. *Amen.*

**O**GOD, Who by the leading of a  
star didst manifest Thy only-  
begotten Son to the Gentiles;  
Mercifully grant that we, who  
know Thee now by faith, may  
after this life have the fruition of  
Thy glorious Godhead; through  
Jesus Christ our Lord. *Amen.*

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# And His Wonders Unto All People





JULIA CHESTER EMERY

*From a portrait painted by Helen Winthrop Emery*

# JULIA CHESTER EMERY

*By Bishop Lloyd*

THE passing of Miss Julia Chester Emery brings mingled feeling of sorrow and joy to the multitude of those who loved her throughout the world.

There is joy because she has entered into the joy of her Lord. There is sorrow because all are alike conscious that they are bereft of a friend whom they could rely on and whose example was ever a challenge to steadfastness and patience and courage and faith. Everyone, whether man or woman, who knew Miss Emery, knew that in her they had seen one who was her Master's servant without withholding anything.

The end of Miss Emery's course was in singular accord with the life she had lived. As in the days when she was actively at work she never left her desk till the day's task was finished and her desk in order; so the One she served gave her this joy also, that when He called her to the new service waiting, she should first see the summing up of her day's work and share with the whole Church the satisfaction of seeing how blessed that day's work had been.

Even in details she had this pleasure. She was able to enjoy all the services held in commemoration of the fiftieth anniversary of The Woman's Auxiliary. She had the comfort of knowing provision had been made for the better care of missionaries on their furlough, because God's people were moved to make it possible for her to have her heart's desire in this matter. She saw the story she had prepared of the growth of the Board of Missions in the people's hands. And as though to make it clear that none of this was accident, while she was still able to enjoy it, the study of Bishop Griswold's work, to which she had given

so much labor and thought, came to her fresh from the press. Then she fell on sleep with the same calmness and serenity which had marked all she did and said while in her body she bore witness to His Resurrection.

The whole Church knows Miss Emery and the story of the growth of that work which will remain the best monument to her wisdom and grace and fidelity, since the fifty years' work of The Woman's Auxiliary to the Board of Missions is practically a demonstration of her ever-growing understanding and courage.

The Woman's Auxiliary was a small company, distinguished by high courage and inspired by a beautiful dream, when as a young girl Miss Emery came to assist her sister in reducing this to practical usefulness for the Church. When she came to the evening of her day Miss Emery had the comfort of seeing that small company grown into a great host—a notable company—exerting influence for good throughout the Church, having this high distinction, that perhaps more than all other agencies combined the Auxiliary had helped the American Church to understand why it was created and sent, and to realize that its spiritual health and the purity of its faith depend on its fidelity to the Mission intrusted to it.

It would be useless to recite again all the good works Miss Emery did, or to tell of her unwearied fidelity in her work, or to recall the story of her unwavering sympathy and solicitude for those who had given their lives to carry forward the Church's Mission. All this has been often repeated in these days when to speak of the Church's work included of necessity reference to Miss Emery's share in it; so closely identified has been The

## Julia Chester Emery

Woman's Auxiliary with all progress in the Church's growth. At the same time it would be to defraud the Church if one who had the privilege of working near to Miss Emery for many years were to withhold that which has seemed to furnish explanation of the delightful harmony and good will which marked the work she represented.

When one recalls that during the fifty years of the Auxiliary's life there has not been one ugly page in the story of its growth, it is evident that there must have been some potent force at work. Not only does the Auxiliary represent all sorts and conditions of women, but from the beginning its leaders have been representatives of that class who, because most intelligent and competent, are folk who have a mind to do their own thinking; and because they are strong and keen for their cause must express their thoughts without reserve. Because they are mortals, even though they may be saints, folk delight in having their way; nor has this mark of vigorous life ever been lacking in The Woman's Auxiliary. Yet in spite of oftentimes hot discussion and sharp disagreement, the Auxiliary never forgot its business, nor departed from its purpose, nor was weakened by dissen-

sion. There must have been cause for this, and to one who saw things from the centre, sufficient reason was found in the astonishing understanding and sympathy and self-restraint which were so conspicuous in the character of the woman who for so many years, without serious challenge, was the leader of them all.

Miss Emery was one of those rare souls who like Saint John preferred to say "we know" to "we believe". Her spiritual life was indeed her life. Her view was so clear that there was no room for fear. She knew so well what was real that her thought did not become obscure. She could be patient because she was not afraid. She could forbear because she wanted nothing. She was impervious because her Master's business was her sole concern. She could make those unlike at one, because she was able through her clear understanding to interpret one to the other. Miss Emery was a striking exhibition of the wonderful power that He will give to His servant whose only purpose it is to know the Master's mind and do it. To follow her as she followed Christ would mean to those whom Christ has set as leaders in His Church the wisdom which would make possible the healing of the schisms of His Body.

### "OUR DEAR MISS EMERY"

*By Abby R. Loring*

"**B**E ye therefore followers of God as dear children and walk in love as Christ also has loved us."

Do not those of us who served under our dear Miss Emery's firm but gentle leadership know that the above words describe her life?

We think of her smiling welcome, her patience with and her faith in us. Of her understanding and foresight. Of her good judgment and earnest desire to help us.

At the Triennial in 1874 sixty-six women represented five dioceses.

Miss Emery saw the Auxiliary grow under her wise guidance to a gathering of many hundred women representing ninety-one dioceses and missionary districts and the special gift of The Woman's Auxiliary mount from \$60,000 to \$620,000, with a total of more than \$14,000,000.

She has showed us that it is the friendly word, the loving deed, the de-

voted life which win others to the Service.

Gradually we came to realize by experience that it is not by power or by might but by the Spirit that the world can be won to Christ.

All this she showed us by her life and work of many years of faithful service.

Now she has left us. Out of the fullness of a loving heart she labored and prayed for the coming of the Kingdom.

Let us remember that only as we do God's work in God's own way, as she tried to do it, will it be blessed.

This might well be her final message to us who remain.

## MISS EMERY IN OFFICE

*By Grace Lindley*

ONE of the secretaries, who travels much, said of Miss Emery the other day, "I think there is no one in the Church so widely loved as she." That very love, so universal in the Church, and of course the more intense in those who knew her well, makes it hard to say what we want to, but a few things must be said for the sake of the Auxiliary members, for we shall want to remember always some of the great lessons she has taught us.

One thinks of her large, clear outlook and planning. She always seemed to keep the end in view, never becoming so engrossed in details as to lose sight of the *reason why* sharing in the Mission of the Church is the supreme duty and privilege of every member of the Church. That is why the one who built up The Woman's Auxiliary never allowed us to become engrossed in the organization, but made the wonderful organization only a means through which the Church's daughters might serve the Church. So we think not so much of her love of the Auxiliary, but of her deep love of the Church.

Having said that, one thinks of the keynote of her character and all her work—absolute, entire consecration. She gave herself so absolutely and completely to the Christ and His Church that her whole life was a beautiful one of love and service. As a

natural result, it was a life of energy. Fortunately, she had wonderful health and she gave all her time and strength to the work. A remark made by one of the women missionaries in China brings a smile. After Miss Emery's energetic visitation of the missions, this missionary wrote, "The only thing that troubled us was the fear that she wouldn't think we worked hard enough, for we couldn't keep up with her!" But the missionary need not have worried, there never was any criticism. In all the years I have never heard one word of criticism of anyone, and many words of approval and commendation. Her reports mentioned this and that person, this and that branch doing such good work, introducing a new plan, and she was continually referring questioners to persons who could help them. I cannot imagine that a jealous thought ever entered her mind; in fact, I can't think she ever thought of herself, but only of the work and of others.

One more characteristic must be mentioned because we shall want to remember it—her willingness for change and new ways of development. Those of us who heard her closing speech at the Triennial in Saint Louis, made the morning when she had definitely decided to resign, will remember how she told us change should mean new life and that we should go forward gladly. One of the newspa-

## Julia Chester Emery

pers spoke of her resigning in 1916 on account of "failing health", but it was for no such reason. She resigned because she said she felt that the next generation should have the privilege of carrying on the work. In these last years of change and adjustment, she has encouraged us to try new ways. A letter came from a troubled member of the Auxiliary, begging us to make no changes in the Auxiliary, "at least as long as Miss Emery was here to be hurt by them". I sent the request to Miss Emery, telling her that my answer had been that she was the most progressive, not to say radical, one of us all!

But we could go on endlessly talking of those years through which Miss Emery taught us. It will be better testimony to live those lessons through the years to come. In closing, how-

ever, I want to share one thing with the whole Auxiliary. While I was working under her, many a time when I was starting off on a trip, she went to the doors of the Church Missions House with me, and, as she bade me good-bye, whispered a "God bless you". It was the last thing she said to me a few days ago. I should like to share that blessing of hers with the Auxiliary.

And for her? We cannot but rejoice in her joy. A few months ago, in writing me on the death of an old lady, she said, "Don't you think that when these older people go, they must be so glad and thankful! It pushes us along a little on our way. But as one takes the forward step, doesn't the real life open out before one more and more with such boundless and beautiful possibilities!"

### OUR ONE AIM

Address Delivered at The Woman's Auxiliary Jubilee

*By Julia C. Emery*

The Jubilee Celebration of The Woman's Auxiliary in the Church Missions House, on Thursday, October twentieth, was the occasion of special rejoicing because so many were able to gather who had had an active part in the development of the plans and work of The Woman's Auxiliary. Miss Emery was able to attend, and her address—which, so far as we know, was her last appearance at a public gathering—was heard with the keenest interest. It will be read with added appreciation in the light of what Miss Loring, Miss Lindley and Bishop Lloyd have written.

THESE last days have been full of thankfulness to us in The Woman's Auxiliary. We have been deeply thankful to our God for the privilege that He has given to the women of the Church in these last fifty years to serve Him. We are mutually grateful to one another for the joy that we have had each with the other in this common service. We are grateful to Miss Lindley today that she has managed to get so many old friends together to look into each others' faces, some whose friendship runs back through these fifty years, in whose memories there lives today the thought of those who served with us in the past, who serve with us today and will never cease their service.

How much we have to be grateful for! The day before yesterday I received from South Dakota this little book, a memorial of the Jubilee. It is full of names of Christian people, Indians and white people, and records of past remembrances. When we speak of South Dakota we think of one who was perhaps in all our Church's history the greatest missionary hero; one who gave youth and the beauty of personality to the service of the Indians; one who knew to suffer mentally and bodily until death came upon him as a merciful release. There are those to whom he was very near and very dear. The women of the Auxiliary loved to pour their treasure out for his work among the Indians and when the day



## Julia Chester Emery



MISS EMERY—FROM AN OLD PORTRAIT

came that he was called upon to go there might have been the thought that South Dakota was going to suffer such a loss as could never be repaired. We turn, however, to the pages of such a little book as this and we see how God raises up for His work successors who shall take up that work and carry it on with the blessing God gave it in the past. There is nothing but hope and courage and cheer in the history of the missions of the Church of Christ.

I spoke a little while ago of our causes for gratitude. For fifty years The Woman's Auxiliary has been deeply indebted to the authorities of the Church. The Auxiliary never could have lived its life and never could have done its work had it not been sustained and helped by those whom the Church had placed foremost in the conduct of the affairs of the Missionary Society. We owe to the officers who have been placed in this home of missions for many years of leadership, of guardianship, of care—for how much trouble we have given them! Mr. Tompkins stands there, and no one knows better than he how one woman will write in and want to know whether the \$2.85 sent four

months before has gone straight to Saint Stephen's Mission, Alaska. Or think of Mr. Wood having to plan how his one solitary missionary can go around the hundreds of branches that want to hear him speak. What a debt of gratitude we owe there!

And that debt is going on into the present time. New officers have come, new leaders have arisen. The latest report from Mrs. Biller tells of her visits to the mission field and many of the women she met have consecrated themselves to the cause of Christ. If we have only one hundred this year and two hundred next year, and so on, what may we not do?

Fifty years is something to look back upon; it is something to look forward to. We do not know what lies before us, but we do know that the one thought we would carry away from such a gathering as this is that we want the one purpose, the one aim, the one object in which every smaller and lesser purpose and aim and object is hidden away and in which everything that may cause dissent or difference may die—please let us make every effort of that future with one end in view—that each day we live, each work we do, each word we say, may give our Lord and Saviour, the Master of us all, joy and light!



Miss Emery, as many of her older friends remember her.



THE DI ABUTSU OR THE GREAT BUDDHA AT  
KAMAKURA

# A CHRISTIAN MISSIONARY IN A BUDDHIST SUNDAY SCHOOL

*By the Reverend P. A. Smith, M. A.*

IT is not an unknown thing of a Christian missionary to be asked to speak in a Buddhist temple, but it is an occurrence rare enough to be worthy of note, at least. The writer of this little sketch has three times had the honor of being asked to speak in such places. The first two were simply meetings of outside organizations only indirectly connected with the temple but using it as a place of assembly. But the last time, not long ago, the invitation came from the authorities of a village temple, and was in the form of a request that the missionary would come and address the four or five hundred children in the Sunday School connected with the place. It came at the suggestion of an inquirer whose family are connected with this particular temple, and was gladly accepted.

The day was damp and chilly and we—the catechist and I—were glad of the brisk walk of a mile or so from the station as a blood-warmer. When we arrived at the temple we were immediately ushered into the parlor belonging to the living quarters of the priests, at the rear of the main building. Here we learned for the first time that the head priest was absent on duty at the great main temple in Kyoto and that his wife was managing the affairs of the temple in his absence, with a subordinate priest to perform the various sacerdotal functions.

In this little parlor were gathered some eight or ten of the more influential men of the village, including the head man or village mayor. The usual tea and cakes were served and the first half-hour was spent in pleasant chat. Then a young man appeared and announced that there was to be a service

before the talks to the children, and that the honored guests could either attend the service or remain in the parlor till their turn came, just as they chose. Finding that our presence at the service would not disconcert anyone we decided to attend.

In the assembly hall we were ushered up to the very front, to the place that would be called the choir in a church, and sat down facing across, at right angles to the direction in which the congregation faced. In a few moments the priest came in and seated himself on the floor, on a cushion placed in the center of the very front, back to the congregation and facing the altar. His coming, however, seemed to have very little effect on the congregation of five hundred or more, not over sixty or seventy of whom were adults. Though there was as before no great noise, the same sibilant sounds of whispering could be heard after he came in as before.

In about three or four minutes a young man, evidently a sort of chairman, announced that the service would begin with the offering of incense, first by a boy and then by a girl. The children accordingly came forward one at a time, bowed, dropped two pinches of incense into the censer, bowed again and retired. The low table on which the censer was placed was right in front of where I was sitting.

Next came a hymn which was led by the young man, the priest's wife playing the organ. The tune was not an especially difficult one; it was simply one of those swinging, easily-sung tunes very common in the public schools and popular among Japanese children. One of the interesting things about these hymns is the fact that the

## A Christian Missionary in a Buddhist Sunday School



BUDDHIST PRIESTS IN  
CEREMONIAL ROBES

Japanese word *invented* for their designation is *Sambutsuka* (Praise Buddha Song) whereas the Japanese word for a Christian hymn is *Sambika* (Praise and Glorify Song).

After the *Sambutsuka* the real service began. The officiating priest, still sitting on his heels facing the altar, began a slow chant. After a few moments the congregation joined and later there was a part of the service sung responsively, all in the same droning chant. At the end was a sort of prayer, still chanted, by the priest, followed by a response on the part of the people that was startlingly like an "Amen". Of course it was no such thing, but the outward resemblance was striking.

This service being over, the priest retired and another *Sambutsuka* was sung by a group of some thirty or forty little girls, after which two small boys "made speeches".

After another *Sambutsuka* the catechist talked a few minutes and then I took about thirty minutes for my talk. Neither of us spoke about Christianity, for it would hardly have been tactful, to say nothing of being discourteous, to have done anything that looked like propaganda under the cir-

cumstances. The catechist took refuge in generalities, while I told the story of David and Goliath.

The meeting, having lasted about two hours in all, closed with a speech of thanks to the visitors by one of the small boys. The priest, the wife of the head priest, six or seven of the laymen who usually assist in the Sunday School, the catechist and I then retired to the parlor again and were served with a very good Japanese dinner. This over, the whole programme was ended and it was time to depart.

There was little or no chance to speak of religion, for the only person who looked capable of or even willing to do such a thing was the wife of the head priest, and she was too busy. The officiating priest interested me very much. To me, he and the various volunteer assistants did not seem to be interested in religion as such. They were there apparently as a matter of duty, of village pride in keeping up the temple or because they had a general idea that it was a good thing to keep such a modern institution as a Sunday School going. But there was ample opportunity to watch faces and to observe the attitude of the people, both the leaders and the congregation or Sunday School pupils. It ought to be noted here, too, that the congregation consisted of about five hundred altogether, of whom perhaps one-tenth were adults and all but a *very* few of those were old men and women. Young men and women, or even those of middle age, were conspicuous by their absence. The whole thing roused something like the following thoughts in my mind:

In the first place, if the altar had been screened off, one who could not understand Japanese would have found no difficulty in imagining that he was listening to a Christian service which was being intoned. The intoning would not impress one as very skillful, but the resemblance was there just the same.



JIZO SAMA, THE CHILDREN'S GOD

Again, the little speeches by the children could, with a change of names, have been delivered in any Christian Sunday School and would have been considered as entirely appropriate. Some of this was pure imitation of Christianity, but the most striking case was that of some words said to be those of the founder of this sect, *Shinran*. These words were taken by one small boy as his text, and, roughly translated are: "When a man is alone, there are two present; when there are two together, there are three present; for where the faithful are, there am I also." There is certainly a striking resemblance here to Saint Matthew 18:20.

Much deeper than this impression of imitation was that made by the earnestness of the face of the head priest's wife. Unfortunately, as has been said,

there was no opportunity to talk with her, but the impression made by her bright, strong, earnest face was a distinctly good one. One could not help but feel that here, in such souls as hers, was the real living force that is keeping Buddhism alive and that is the basis, if there be any basis, for the talk of a revival of that religion. Faces like those we sometimes see—narrow, crafty, and even lustful—carry the death sentence of their religion, but this woman's face was entirely different. She was a woman working honestly and earnestly for the real uplift of the people of the village. And she was, at least to all appearances, succeeding, for she was the moving power, in the absence of her husband, in that Sunday School—and five hundred, or nearly that number, is no small Sunday School anywhere.



CHIONIN TEMPLE, KYOTO—AN EXAMPLE OF THE BEAUTY OF THE TEMPLES IN JAPAN



A BUDDHIST TEMPLE AT NARA

## OBJECTIVES OF THE CENTENNIAL OFFERING

### VI. A CHURCH AT NARA, JAPAN

*By William C. Sturgis, Ph.D.*

ON the low foothills forming the eastern boundary of the great Yamato plain, and half hidden among groves of giant cryptomerias and oaks, stand the ancient temples of Nara.

Temples and trees have grown old together; daily, during their existence of nearly twelve long centuries, the great bell of Nara has called the people to worship at one or more of the many shrines. During the seventy-five years in the eighth century when these temples were in course of erection and when the great treasures of Nara—Chinese, Indian and Persian—were being accumulated, the city was the capital of Japan. Shrunken now

to a tenth of its former size, and withdrawn from the far-spread plain to the quiet shelter of its sacred groves, it seems to have concentrated within itself, and preserved, the very essence of old Japan.

Even though one can now reach the city by rail, it gives one a thrill to walk up the broad main street of Nara with its crowds of people going up to, or descending from, the shrines, and to realize that this street is the last remnant of the great road which, a thousand years ago, bisected the ancient capital extending far out on to the plain, and witnessed the progress of many a regal court. Deeper still is the impression of antiquity as one ascends

## Objectives of the Centennial Offering

the moss-grown ways and stands at last before one of the majestic shrines—the most celebrated in all Japan—or listens to the deep-mouthed, illusive, pervading sound of that vast temple-bell.

Among such surroundings, the Christian Church—seven centuries older than the temples of Nara—has at last established Her power.

I was fortunate enough to visit Nara last spring in the company of the Bishop of Kyoto. We were met by the Reverend Mr. Yoshimura and taken directly to the little wooden building located on a side street and serving as a church on the ground floor and a meeting-place above. If this were all that the Church had in Nara there would be abundant reason for discouragement; for the building is a mere whitewashed shell which positively shook as the crowd assembled that evening in the upper room to greet the bishop. One's instinct was to urge the people to tread softly and sit down gently.

But the crowd was an evidence of a very vital Church—three-score communicants, one hundred in the Sunday-school, a flourishing night-school, a rapidly increasing number of inquirers. And everyone was talking about the longed-for new church. Evidently the thought was in their minds, as it was in mine, "How dare the Church of the living God enter this ancient city, and let the people see Her crouching in a corner within a stone's throw of the most marvelous examples of oriental architecture, and clothed in a garment ready to decay? Rather let Her rise up like an army with banners and exhibit to the people—in this, their ancient capital—the beauty of holiness."

And it might be done at once and with power if the American Church wills to do it. Already the congregation of Christ Church have caught sight of the opportunity. A piece of property, long-held and useless to the

Church, has been sold at a good profit, and one of the most superb sites in Nara, up on the hillside, face to face with the great symbols of the decaying religion, has been secured. On this site there is space not only for a church, but for a kindergarten, a school, a parish-house and a rectory as well. The Church people, with patient foresight and with skill known only to Japanese gardeners, have planted the site with paulownia trees which, it is estimated, may, in three or more years, produce enough timber to add a few dollars to the fund. Thus everything is put to service for the desired end.

But why delay while trees take time to grow? At best, the profit will be small. The need is great and immediate.

Mr. Yoshimura remembers well the example of his great-grandfather—a devout Buddhist—at the time when funds were being raised, one hundred and fifty years ago, for the building of the great Nishi Temple in Kyoto. Finding the people averse to giving at the cost of any real sacrifice, he cut off two joints of one of his fingers, and by this example of willing self-sacrifice for the sake of his religion, he raised one million *yen*. Is the Church less worthy of heroic devotion?

Why not unite, here at home, and clear the way and occupy at once this point of vantage for Christ's Holy Church! And then let us join with that loyal and faithful company of our fellow-Christians, and build on that commanding hillside a church worthy of Almighty God, putting into it the very best that American genius coupled with Japanese skill can serve to produce—a shrine worthy of its Occupant—symbol of a Faith which gathers up in itself all that is pure and ennobling in lesser revelations and shines forth today in Japan, as everywhere, as the light which shows the way to the Kingdom of God and reveals the King in His beauty.



## VII. SAINT ANDREW'S, WUCHANG

By *John W. Wood, D. C. L.*

THERE may have been a "changeless China" once upon a time. But that time has passed. "Changing China" is now the proper phrase. One day nearly three years ago I rode in a *riksha* through the narrow streets of the ancient city of Wuchang. Once out of sight of the buildings of Boone University everything else suggested the China of a thousand years ago. The jogging coolie between the shafts soon shot through one of the gates that pierce Wuchang's massive walls. Outside another city was growing up.

In a few minutes I had come to the end of the ride. If I had taken it blindfolded and the bandage had been removed at the end I might have imagined that some magic had transported me from Wuchang to New England, or Old England either for that matter. I was in a group of modern factory buildings covering acres of ground on the banks of the Yangtse. A visit to the interior of the buildings showed more than a thousand looms, all silent but soon to be starting up their ear-splitting clatter. Rhode Island and Lancashire had been put under toll to supply the machinery. It needed no imagination to foresee the time when those huge factories would be hemmed in by Chinese homes out of which every day would pour thousands of men, women and children to share in the making of cotton by the tens of thousands of yards.

One of our wide-awake missionaries, who was my pilot on that day, the Reverend F. J. Cotter, had already foreseen what was going to happen. He was full of plans for meeting the situation. Not only would those thousands of people need to have the Christian message brought to them, but they would need to have it expressed in terms of helpful service. So Mr. Cotter's vision included not only a church,

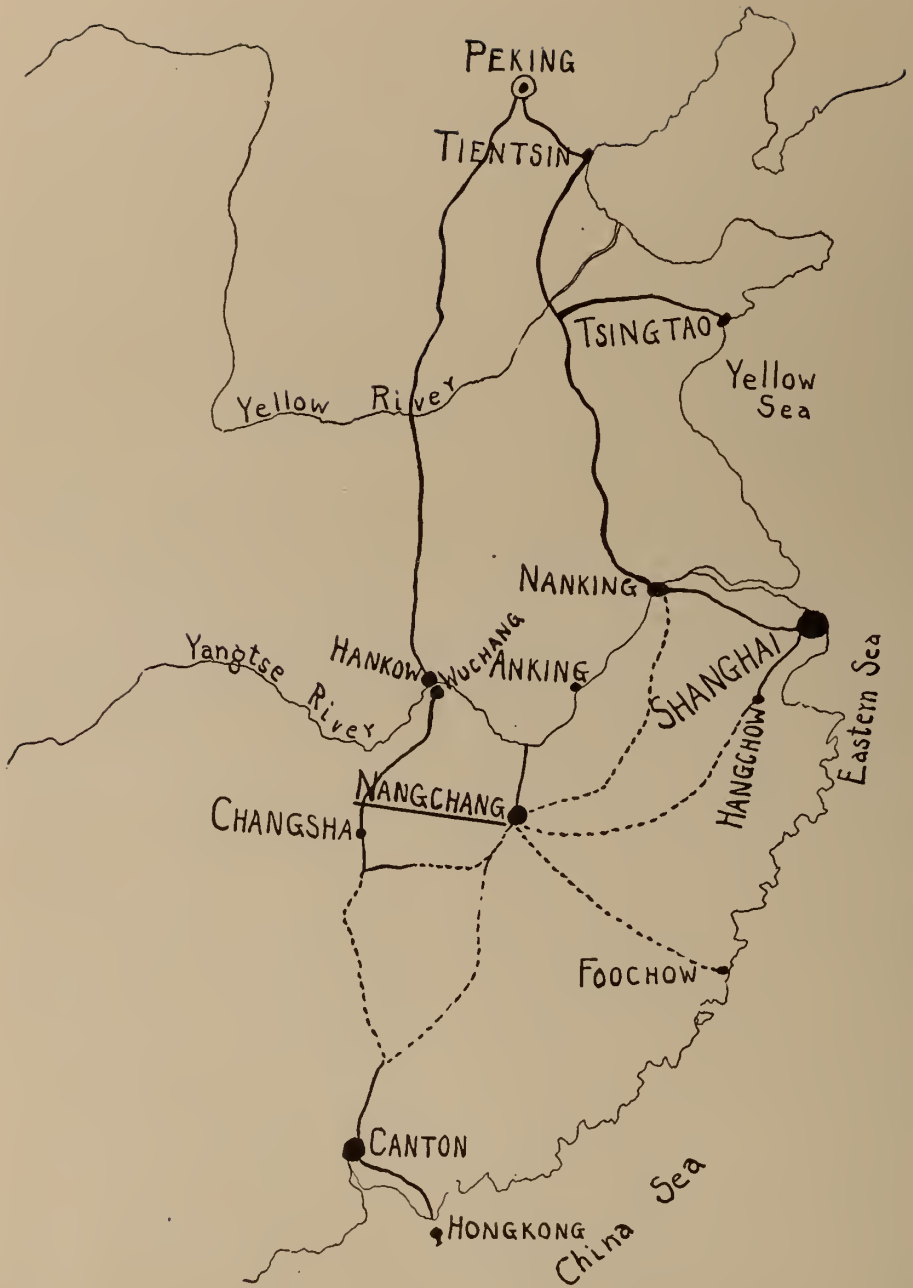
but a parish house with club and recreation opportunities for everybody. A school for the children too young to go to the mills, and that means mighty young in China, was another item in his programme. About the only thing that Mr. Cotter seemed to overlook was a house for himself and his family, but missionaries put the work first and their own convenience further down the line.

Three years have passed. The spindles are whirring, the looms clattering, the Chinese operatives troop into the mills at early dawn and out again late in the evening. All plans save the Church's have been carried out.

When Mr. Cotter came back to this country last summer, after seven years of service in China, he reported to a good many friends how things stood there in Wuchang. He did not have to make any appeal. The report was enough. People said: "We must help the Church to meet that situation. How much is needed?" "Twenty-five thousand dollars," said Mr. Cotter. But that did not include his house. You could not stop people from lending a hand in such an enterprise.

Then the committee in charge decided that Saint Andrew's, Wuchang, for that is the name of the new mission, ought to go on the list of Centennial Objectives. Other hundreds of dollars have been coming in since then until now about \$20,000 are in hand or pledged. You can imagine Mr. Cotter's satisfaction in cabling a Christmas message to his people.

Another \$5,000 will mean the completion of the fund. Some friends in Philadelphia (who has not friends in Philadelphia?) have told Mr. Cotter that after that \$25,000 fund is complete he must have a house. He and Mrs. Cotter and their three young children certainly deserve it.



RAILROADS CONSTRUCTED ———  
 RAILROADS PROPOSED - - - - -

NANCHANG IS A STRATEGIC CENTER



THE BOYS IN THE SCHOOL ROOM

## VIII. OPENING THE GATES OF NANCHANG

LAST April Mrs. Craighill's article "A Day in Nanchang" gave a most interesting account of the work being done by the Church. As will be seen by a glance at the map, Nanchang occupies an important point in reference to the other Chinese cities. In addition to the usual congregation of Chinese, the Church has also at this point a boys' school and a girls' school. On his recent furlough the Reverend Mr. Craighill was authorized to appeal to the Church generally for help to "Open the gates of Nanchang", which was his picturesque way of stating the need. The work has completely outgrown the dilapidated old Chinese buildings and it is imperative that they have new quarters. Nanchang is the only mission center of our work in China where no modern church or school buildings have been provided. One of the nine Centennial Objectives is the completion of the Nanchang building fund.



IMPROVED CHAPEL AT NANCHANG



A CLASS IN THE COMMERCIAL DEPARTMENT AT IOLANI SCHOOL

## IX. NEW BUILDINGS FOR IOLANI

*By Bishop La Mothe*

IOLANI—how liquid and poetic the word sounds! It is an Hawaiian word, said to mean "Sons of Heaven". It might truly be said to mean in our use of it "Children of God". It is probably vaguely familiar to many of the readers of THE SPIRIT OF MISSIONS. You wonder what it is and where it is. I am afraid my ideas of it were not much more definite till it fell to my lot to come to the Hawaiian Islands to take up the work laid down by Bishop Restarick after twenty long years of faithful service. (Now that I am a missionary bishop in a missionary field I realize that I failed grievously as a parish priest in that I did not labor more earnestly to make my people have a clearer and more intimate knowledge of the work which our Church is doing in the far-off places of the earth; surely it is because our people do not know, that we find it so hard to arouse their interest to a point where they will adequately support the work which the Church is trying to do.) I have been asked to tell you something of our special opportunities and the needs of Iolani.

First, then, let me tell you that it is a school for boys, in the grammar and high school ages, in the city of Honolulu, Hawaiian Islands. I can hear some one say—why don't they go to the public schools? Yes, there are good public schools here, but these boys, many of them, want to come to us, even though they have to pay a small tuition fee, first because there is no race suicide here and the public schools are filled to overflowing and for scores of them there is no place. Secondly they prefer to come to us because they say themselves that they get more individual attention and the teachers take more interest in them.

A Korean catechist whom we prize highly said to me: "I start in this school when I thirty-three years old, for most older Orientals have no place to study for real education except in this school.

"Therefore we have called Iolani the 'Father of Democracy' and the 'Mother of Religion'."

And the Reverend Y. T. Kong, the rector of Saint Peter's Church, Honolulu, than whom there is no finer or more faithful man in the ministry of our Church, told me he came to Honolulu at twenty years of age and entered the first grade of Iolani, learning to spell out *r-a-t rat* and *c-a-t cat* and on and up into the ministry of the Church.

But the supreme reason is because we want them, for it gives to us a surpassing opportunity to bring them under the influence of the Blessed Gospel of the Loving Saviour. This the public schools do not even attempt to do. I do not believe that any boy can go through Iolani without being profoundly affected by the Church's influence. Remember, these boys are not white boys brought up in Christian homes, where the secularizing influence of the public schools finds some counterpoise. They are chiefly Orientals—multitudes of them heathen—knowing nothing of Christianity. There are Chinese, Japanese, Koreans, Hawaiians and a few white boys. I believe when they go through Iolani they are better fitted to take up the duties of American citizenship than they could possibly be with an education which is purely secular—this without taking into account the numbers of boys who become Christians, many of them returning to their native lands and influencing for good their people at home. The mayor of



*The boys grouped against the dormitory building—a wooden shack*



*Where one of the classes has to meet*

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AT IOLANI SCHOOL

## Objectives of the Centennial Offering

Canton, China, is an Iolani boy who wrote that he was trying to make Canton a cleaner city by applying to it the principles of sanitation learned at Iolani.

The boys of Iolani and Trinity Mission Schools and the girls of Saint Andrew's Priory School are required to attend a short service every week day at 9:15 a. m. Never will I forget my first experience of this service—650 boys and girls who filled the beautiful cathedral to the doors—more earnestness, more reverence, I have never seen and when it came to responding in the service they put to shame any congregation I ever knew in the States. I came out from that service thinking "if only the people at home could see that, they would not leave us to break our hearts for the means to help these splendid boys and girls"—for they are splendid, studious and eager to learn and improve their opportunities. Do I have to say any more to explain why these schools are necessary?

We have enrolled this year 350 boys, many, many more than we ought to have, but already this fall we have had to refuse admission to over 100 boys. Of this number forty-five are boarders. This is our outside limit. If we had the proper buildings, the numbers could be doubled without the slightest difficulty, for the pupils are here.

But here is where we come to the sad part of our story: the "buildings"—they are hardly worthy of being dignified by the name. Such as they are they stand on a splendid and sufficient site, adjoining the cathedral and back of the bishop's house, in the heart of the city and easy of access from all directions. The main building is an old coral structure, which was the boyhood home of Samuel Chapman Armstrong, who is best known as the founder of Hampton Institute, Virginia. The walls of this building are staunch enough but the

roof has been condemned because it has been riddled by the borer ant. Back of it and joining is an unsightly frame structure used for dormitories and class rooms. To one side is a very simple frame building used as a dining-room and kitchen, also a teachers' cottage, containing two or three living-rooms, the principal's office and class rooms. In addition there are two or three sheds used for class rooms. So little room have we that classes have met on porches or wherever they could find a place for the soles of their feet. The acting principal came to me a day or two ago and said they *had* to have two more class rooms—but I am no wizard and cannot create something out of nothing.

Now what are our hopes and plans? They are for a new concrete building that will give us room to develop. We are in the fire limits and cannot put up any more wooden buildings, and it would not be wisdom if we could, for the borer ant destroys wooden buildings in a few years. We want for Iolani a concrete building such as we have in Saint Andrew's Priory School for Girls (an admirable building, the equal of any school of its kind)—\$75,000. Our new building is listed as one of the projects to be completed if the Centennial Offering is sufficient. At this writing we have not heard. In the meantime a start on the building fund has been made and is in the hands of the Presiding Bishop and Council—a generous woman in New York has given \$5,000, another designated \$100 in the Centennial Offering, and I have \$10 which is the beginning of a fund I am going to try to develop here. My idea is not to erect the whole building at once but to adopt a plan which can be built in sections, in the meantime using the old buildings until they can be dispensed with. If there are any who read these words and would like to know more about our aims and plans, I shall be glad to hear from them.



THE EASTER SCHOOL, BAGUIO  
*Saint James's Church is seen directly in the foreground. The other buildings, beginning at the left, are the Boys' Dormitory, the Missionary's Residence, the Weaving Room and the Girls' Dormitory. This picture was taken about five years ago when the little building was in good repair and had evidently had a new coat of paint. It is now in a dilapidated condition.*



# WANTED: A NEW CHURCH BUILDING AT BAGUIO

*By the Reverend C. R. Wagner*

**B**AGUIO is the mountain capital of the Philippine Islands. It is reached after a six-hours' ride by train and three hours' motor journey, first through the lowlands and then ascending by the famous zig-zag road to an altitude of forty-eight hundred feet. It is a land of fragrant pines with an ideal climate. The mountains that begin in this region and extend far to the north, rising to a height of over ten thousand feet, are compared with those in Switzerland for beauty. The region is especially interesting because it is the home of the Benguet Igorots. "Igorot" means a mountain dweller. There are many different tribes, each with its particular dialect. The best known are the "Benguet", the "Bontok", the "Kalingas" and the "Ifugaos".

Work for the Benguet Igorot centers in the compound of the Easter School about a mile and a half from the middle of the town. There are numerous *barrios* nearby into which we go to tell them the simple story of Christ. The children of the *barrios* are eager to get education and the industrial training provided for them in the school. This village life offers the first opportunity for the Church in Baguio. Children are trained in the Faith and grow up to be members of the community with a new outlook on life from the point of view of belief in the things that are most sacred to us. Christian marriage becomes an institution the influence of which on the founding of homes means the raising of ideals that touch every phase of life and will increasingly leaven the community.

A great opportunity also awaits the Church in the stalwart young men who come from different tribes of the whole

mountain region to the Trinidad Agricultural School, two miles away from the Easter School. Many of them are pagan and present, so far as inward belief goes, the best soil in which to sow the Faith because no other seeds have yet taken root there. They are, in a word, devoid of any religious beliefs except for a few crude, fearful superstitions regarding evil spirits. Fifty of our mission boys are now in attendance at the school. One can readily see the opportunity for Christianizing these youthful representatives of all the mountain tribes.

The Church also holds services at the Army post in Baguio, Camp John Hay. There are many Igorot enlisted men here, most of whom are non-Christian. About fifty with their wives and children claim allegiance to us. While the services for these soldiers are held at the post, which is some distance from the Easter School, it can of course be recognized that they are an integral part of the community life and their Christianization will have far-reaching effect. Instead of living the careless life of century-old stagnation with its many attendant evils, they are now producing, through the stimulus of definite Church training, new habits and ideals.

It can hardly be expected that this region, comprising the elements enumerated above, can develop unless they are provided with a fitting place of worship. For some time the chapel at the Easter School has been utterly inadequate. The congregations have been growing until it is a common sight to have not only the room packed to suffocation but many standing on the outside.

Whether one is on the outside looking in, or on the inside looking out,

## Wanted: A New Church Building at Baguio

the building is woefully lacking in all the characteristics that go to make up a House of God. There is nothing worthy the name of Church. The sides of the chapel are wood and this has been deteriorating for years. The roof is corrugated iron and leaks. People as well as priest have to undergo continual discomfort and distraction from the rain that comes through during services in the rainy season. The floor is also of wood which is fast rotting away. Pieces of board have been nailed on top to cover the parts that have already fallen in. Unless the worshipper is careful he is likely to strike his bare feet against these superimposed planks. After all, this should be God's House, a place where one worships Him with every feature helpful rather than disturbing. The Igorots of Baguio have for a long time eagerly desired to worship Him in a place more nearly fitted for His Presence and where there are not so many physical drawbacks to the thoughts of the congregation.

In the vesting room, which is hardly worthy of the name, the priest can barely turn around and here too the floor has broken through in spots.

The picture here reproduced (page 100) gives a good idea of the size and location of the chapel, though it gives too favorable an impression of the present condition of the structure. This view was taken four years ago soon after the chapel had been given a coat of paint. At any rate the reader can see that the size of the building is wholly inadequate to be not only the chapel of the mission school but the center for the worship of two hundred boys and girls of the government schools who attend here. We must continue to use it until friends in the United States make provision for a dignified and commodious new structure for work in the Baguio region.

We need about eighteen thousand dollars to construct a church that will

serve all our purposes. This would give us a stone foundation and a stone, wood and cement structure; the size of which would be eighty by thirty feet. It would provide accommodation for future needs so far as we can see them for a work that is bound to develop. It is now not much more than in its first stages. Outside, the edifice will be attractive and will stand in the community for the dignity and stateliness of the Church that we always like to put into the minds of our people. Inside, it will help to raise the worshippers' hearts and thoughts in the praise that they are capable of giving to the Master.

Recently the children have been given Lenten Offering boxes in which they are to present their own gifts. The only income that they receive is from the industrial work which some of them do at the school. They were presented with boxes at the beginning of the Advent season in order that they might have a longer time to collect their little gifts. It was an interesting service when the boxes were distributed, as they had never seen any before. They were told that they would be shown how to be magicians and make something appear that had not been visible before. Looks of surprise and smiles greeted this announcement. They were instructed to say every time they had a little gift of money and shared it with the Lenten Offering, "I am going to help other boys and girls to know Christ". Every Sunday they are to say this together to keep it in their minds and to develop a stronger spirit of common giving.

This is but a small illustration of the way in which we can look upon the work in Baguio as being one with us. The Church at home, realizing this, can make possible a great development in the Christianizing of this pagan people by providing this much-needed church in the heart of the Igorote land.

## A VISION OF HOPE

VERY few of our people know of the remarkable work among Japanese lepers carried on at Kusatsu in the district of Tokyo by the Reverend A. S. Hewlett and Miss M. H. Cornwall Legh. This work, begun in 1914, has never received any regular support from the American Church because both Mr. Hewlett and Miss Cornwall Legh, members of the Church of England, have been able to provide their support from personal funds. Occasionally, special gifts have helped to meet their expenses. As the work has grown, additional income has become necessary. The Kusatsu mission is the only work of its kind under the care of the Church in Japan.

Mr. Hewlett, at present, is the only Anglican priest who has been in any sense "sent" to work among lepers in Japan by the Church in England. *Stepano Shimpu* or "Churchfather Stephen" is the name given to him by the lepers themselves, out of hearts filled with devotion.

The Hospital of the Resurrection of Hope is situated a thousand miles north of Kumamoto in the island of Kyushu. The town of Kusatsu lies in a long, winding valley, which becomes in parts almost a ravine, in the midst of a broad range of wooded mountains, with two active volcanoes within a few miles. It is famous for its sulphur and arsenic springs. The town itself is divided into two parts, more apparent than real, named the Upper and the Lower. Here come many Japanese with rheumatism, and others the victims of loathsome diseases besides leprosy.

The Lower Town is given over entirely to lepers, who have their own residences, inns, shops, allotments for growing vegetables and bath houses within its boundaries. The Church of Saint Barnabas stands in the midst of it on a little eminence. There is a



*The Church Room—the Heart of the Hospital*

Mission House attached where a Japanese woman doctor and a nurse live, both of whom are doing devoted Christian work among the lepers in and around the town.

Since the beginning the mission has grown and there is always plenty of work for a priest as there are now practically three congregations to provide for. It is impossible to estimate the real strength of the Christian congregation at Saint Barnabas's Church as the population is always shifting, and the Angel of Death is such a frequent visitor.

In the summer of 1918 there were about one hundred and fifty members and inquirers after Christianity, and about eighty communicants. Usually there are about three hundred lepers in their own quarters and in Kusatsu, who are still, of course, heathen.

The interesting story of this leper mission is told in a pamphlet with the title, *A Vision of Hope*. Anyone who would like to know more of this self-sacrificing work can secure a copy of the pamphlet from Dr. John W. Wood, 281 Fourth avenue, New York City.



SAINT PAUL'S SCHOOL PREACHING BAND, NANKING

# “A LITTLE CHILD SHALL LEAD THEM”

## What Mission Day School Boys Can Do for China

By the Reverend J. M. B. Gill

IT is an old and a wise saying which warns us against despising small things. And as an example of what can be accomplished by appropriating and using some of these small things, listen to the story of how a consecrated Chinese teacher is making use of the small boys in his school. Chen Hsiang Tah is the principal of Saint Paul's Day School for boys in Nanking, and being concerned that his pupils should not only become Christians, but *useful* Christians as well, he conceived the plan of making the Saturday half-holidays more than just a half-day of leisure, even making them a direct benefit to the cause of Christ. He formed the Christian boys into a preaching band to go out every Saturday afternoon into the crowded places of the city to spread the Good News of Jesus.

This band is called “The Nanking Holy Catholic Church Dzi Shih School Preaching Band” (*Dzi Shih* is the Chinese name of Saint Paul's School). There are eleven boys enrolled in this band. Each Saturday six boys accompanied by one or more teachers take their banners and tracts, which they print themselves on a mimeograph, and parade to some well known locality where tea-houses are abundant and crowds are easily gathered. There they set up their banners and sing a hymn. Now Chinese as a rule hate to miss *anything* that is happening, so they are soon surrounded by a crowd watching for the next move. These boys have their texts or subjects selected and prepared beforehand, and a little fellow will mount a bench and harangue the crowd. His text may be “China's Three Enemies—Drink, Immorality and Gambling”, “Christianity and

Other Religions Compared” or “A Dialogue Between a Rake and His Christian Friend” (two boys for this), but whatever it be the teacher takes care that it shall be such as will catch the attention of the man on the street. Will grown men stop and listen to a twelve or fourteen-year-old boy's ideas on such things as the above? Maybe you think they will not. Well, then, you do not know China. Go with these boys, say to the *Fu Tsz Miao*, a great play place of the city. There are many open places and the streets are lined with tea-houses and peddler's booths and just teeming with people ready for any sort of diversion. The boys halt in an open space, set up their banners and begin a hymn. Some passers-by stop, and where one stops another will stop just to see what caught the first one. Someone in a tea-house says: *Ahhh! Siao hai tsz men gan shen mo ssz ni?* (Hey! What are the kids doing?) “Listen!” says another, *Ta men chang ssz* (They are singing). *Wo men chu kan, hao bu hao?* says a third (Let's go see. Shall we?). And here they come. Seeing them go, others follow. So the crowd gathers—sometimes as few as a hundred, often as many as three hundred. As the boy points out the sin and weakening effect of drink or immorality, and tells how it is a great enemy of man and of China, you will see heads nodding and hear some saying *Bu tso, bu tso* (That's right, that's right), for these Chinese men like all the rest of us will often recognize a truth even though we fail in the application of it to ourselves. And so, they stay to listen as the boy tells of Christ Who can save from these sins and keep us clean. What do they get out of it? Does it

## “A Little Child Shall Lead Them”

do any real good? God knows far better than we what needy heart it may reach and rouse and what fruit it may bear. May be it is far more than we ever suspect. But there are at least three things I believe we can count on these casual hearers taking away with them: First, a more sympathetic attitude toward the Gospel thus heard, because an earnest, bright boy is winning and attractive the world over. Second, the idea that Christianity is for everybody since even children can expound it. Third, an arresting thought, “if even a little boy is concerned to warn men against sin and against weakening their manhood and their country, it behooves me, a grown man, to listen and take heed.”

Each Saturday afternoon these bands will visit two localities and three or four boys will speak at each place. Thus in the course of a school term these little boys, under the loving leadership of their principal, will reach at least three thousand men with some message of Christian truth. Its presentation will have been of necessity exceedingly simple, even crude perhaps, but after all, may this not be just as effective with a heathen audience as a more elaborate presentation? There is something very touching and refreshing in this “boy preaching” and I cannot help feeling that those heathen listeners are impressed and helped by them. So much for the preaching band’s extensive work.

On the intensive side I think that it tends to prevent these boys from being, as boys often are, ashamed of their religion; it encourages them to look upon it as both a natural and a serious thing, and helps them to “glory in the Cross of Christ”. As this school principal puts it, in answer to questions concerning the attitude of the pupils toward Christianity, “to enter the Church is considered an honor.” Again we have strong hopes of its influence on the boys’ future. We not only look on our school as a means of mak-

ing Christians of the boys but have the higher ambition that it may produce candidates for the ministry. Surely this preaching band work is going to bring to some of the boys the suggestion of preaching the Gospel as a life work. Aside from that result it also makes their religion an active influence, a real thing, in their lives. Just going to Church and Sunday School must seem rather a tame way to a boy of expressing so great a thing as Christianity is said to be. Boys certainly believe in self-expression, if their games teach us anything of their thoughts, and this preaching band gives each boy the channel for self-expression in religion. And best of all, it is his very own affair—no repressive control from above, only interest and sympathetic guidance—and so it enters into his very life and grips something within his boy nature, and he cherishes it. The truths they preach will unconsciously become more real to them and wield a greater influence in their lives. Moreover, what these boys are doing is a very healthy example to the older Christians and we hope will result in a greater degree of personal evangelism on the part of our grown-ups. It may be that in God’s good Providence these little ones will lead our whole Church into a wider life of service. At any rate the youngsters are themselves happy in their good work and are growing thereby in the grace and knowledge of their Lord.

I have told this story in the hope that it may serve to increase the Church’s interest in and deepen Her appreciation of the value of the day school as an asset in the work of winning China for Christ. At present, judging only from the very meager support we can secure for our day schools, the Church seems in need of information as to their value and the force they can exert for good when their possibilities are seen and used as they are by this Chinese Christian principal.



THIS CLASS QUOTA WAS \$75. THEY BROUGHT IN \$150

## DID THEY WORK ?

By *H. M. Davis*,  
Superintendent of Saint Paul's Sunday School

**T**HE SPIRIT OF MISSIONS has asked that we tell how Saint Paul's Sunday School of Lynchburg, Virginia, increased its Lenten Offering from \$407.17, its best previous offering, to \$1,374.85 in 1921.

It will probably interest other Sunday Schools to know something about Saint Paul's, so that they may get the proper background. Lynchburg is a city of about 35,000, and has three Episcopal churches of which Saint Paul's is the oldest and largest. We have approximately 350 pupils in our school, divided as follows: Primary Department, 100; Intermediate and Senior, 150; Men's Bible Class, 50; Women's Bible Class, 25; Teachers, 30.

We are not a wealthy school. On the contrary, Saint Paul's Church has conducted for years an industrial

school during the week in which girls are taught to sew, and are given the garments they make. This school is open to any girl, and as it is held in our parish house, these girls naturally come to our Sunday School. Many of the best adult workers have been brought into the Church through this school. Our children are widely scattered through the city and suburbs, some walking as far as two miles to come.

Now as to the methods which we confess were culled from many sources—from articles in THE SPIRIT OF MISSIONS, from Y. M. C. A. drives, etc. First we selected an amount which we expected to raise. It was more than double the amount raised in any previous Lent. This we divided or apportioned among the different classes, not on a numerical basis, but as we



SAINT PAUL'S SUNDAY SCHOOL, LYNCHBURG, VIRGINIA



Class Number or Name	Sundays in Lent						Total Easter	Quota
	1st	2nd	3rd	4th	5th	6th		
1	3.15	7.20	12.50	22.00	27.40	30.00	35.00	25.00
2								20.00
3								10.00
4								12.00
5								50.00
6								5.00
7								75.00
8								30.00
9								10.00
10								15.00
Total								\$252.00

#### BLACKBOARD CHART

judged of their ability to raise. We then set up a chart on a blackboard, arranging the classes alphabetically in the first column to the left, and then had a separate column for each Sunday in Lent with the Sunday indicated at the top of the column. Then in a column on the right we set out opposite the class the amount it was expected to raise. If a class thought it was assessed too much, it was expected to say so in order that the matter could be adjusted at once.

As a matter of fact most of the classes voluntarily raised their assessments.

Each Sunday in Lent the classes were called upon to announce how much they had raised the previous week, and the scholars were cautioned to keep an accurate account of the amount. The total each class raised weekly was written in the proper column each Sunday, and when it passed its quota it was posted in red. In this way the amount raised and the class standing were known every Sunday. The reports were called for verbally, and posted by the superintendent during the time usually taken up with the opening exercises.

Every effort was made to increase the interest of the school. A challenge was sent to Christ Church Sunday School of Roanoke, and on every Sunday from Christmas to Lent some announcement was made by the superintendent or other member of the school.

Especial emphasis was laid upon the fact that this offering must represent self-denial and work. No movies, candies, or sodas for Saint Paul's pupils during Lent, and every one must *work!*

On Quinquagesima the mite boxes were distributed at a special service in the church before the regular morning service. We had the junior choir sing, and some of the boys were vested and read the service. We had previously arranged a large wooden cross about nine feet high, and to this cross we had attached shelves on which the mite boxes were stacked with the name of each scholar written on a box. After a prayer consecrating these boxes for their use, they were distributed by classes, the idea being that the scholar received his box from the cross and should return it to the cross by Easter.

## DID THEY WORK?

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* * * *
* 800 *
* 750 *
* 700 *
* 650 *
* 600 *
* * * * * 550 * * * * *
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* * * * * 500 * * * * *
* 450 *
* 400 *
* 350 *
* 300 *
* 250 *
* 200 *
* 150 *
* 100 *
* 50 *
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### THE LIGHTED CROSS

As this cross figured largely in our plans, a further description of it should be given. We had a double row of electric lights run from the base to the top, and also on the cross arms. These lights were set opposite each other and about six inches apart. We then painted a chart on a strip of white paper, which was tacked to the upright beam of the cross. This chart

was divided off into \$50 sections, so that the \$50 mark came between the first pair of electric lights at the foot of the cross, the \$100 mark between the next highest pair, and so on to the top.

After the service in the church, we took the cross and set it up in the Sunday School room. Then on each Sunday, after the total offering had been figured up, the lights on the cross were cut in to indicate that amount on the chart, so that the children had a double vision of how far they had come—the blackboard and the cross.

Did they work? We'll say they did! They held rummage sales, they sold candies, they nursed, they cooked, they ran errands, they cut grass, they gave musicales and amateur plays; but, better than all, some of them gave up the things that gave them most pleasure, and put that money in their mite-boxes. And on Easter morning we piled around the foot of the lighted cross the largest Lenten Offering we had ever raised.



THIS CLASS QUOTA WAS \$25. THEY REQUESTED TO HAVE IT RAISED TO \$35 AND BROUGHT IN \$140

# THE FIRST CHINESE DEACONESSES

*By Deaconess Gertrude Stewart*

**S**AIN'T LUKE'S DAY, October 18, 1921, marked a new epoch in the women's work of the diocese of Hankow and, in fact, of the Church in China generally. In Saint Paul's Cathedral, Bishop Roots set apart to the office of deaconess Miss Liao and Miss Han. The service was most impressive. Bishop Roots was the celebrant and the Reverend S. C. Huang the preacher. The sermon was a very excellent survey of the history of the order of deaconesses from New Testament times to the present, and the exhortation to the candidates was both inspiring and practical. Miss Liao was presented by the Reverend T. Y. Fang and Miss Han by the Reverend T. P. Maslin. The congregation was representative of the whole diocese, as the Bible Women's Institute was in session and the annual meeting of the Woman's Auxiliary was soon to follow and many of the delegates from outstations had arrived. Friends of the candidates from all the parishes in the Wu-Han center formed a large part of the congregation present. The singing by the cathedral choir was augmented by the large number of clergy in the chancel. As the congregation came out of the church a great volley of firecrackers expressed the congratulations of many friends to the newly made deaconesses.

Deaconess Hart, the head of Saint Phoebe's Training School for Deaconesses and other Church Workers, entertained Deaconess Han and Deaconess Liao with a large group of friends at luncheon. In the afternoon, Bishop and Mrs. Roots held a reception in their honor, at which many Church workers and friends expressed their good wishes for their future work. Addresses were made by various persons and the occasion was a very pleasant and helpful one.

The work for Chinese women is of necessity largely done by women. Years ago the great problem was to find Christian women who could read a little and who could give their time to teach other women. That was, at first, the only requirement for a Bible-woman. Gradually the standard was raised, first by giving two years of training, then later by requiring a primary school course before the three years of Biblewomen's training, and now by the three-years' higher course required in the training for deaconesses. The development of this work is largely due to Deaconess Hart, who during her fifteen years in China has pressed forward year by year, often against many difficulties, until now the Church in China has such excellent native women workers.

These two Chinese deaconesses are both members of the first graduating class of Saint Phoebe's School. They have both been tested in parish work for two years and a half since their graduation. Deaconess Liao is stationed at Trinity Church, Changsha, and Deaconess Han at Saint John's Church, Hankow. A short sketch of the lives of these two women will be of interest to the friends at home. Deaconess Liao is the eldest daughter in a large family. As a child she was not educated because in those days it was not usual for girls to study. She was kept closely confined at home, doing needlework and helping to care for younger brothers and sisters. When she was twenty-six years old she first came into contact with Christianity. A foreign lady called in their home and left a little book of Christian teaching. Miss Liao became interested and believed at once and began to pray. She determined to learn to read that book and did so by having her younger

## The First Chinese Deaconesses



THE FIRST CHINESE DEACONESSES

*Deaconess Han (left) and Deaconess Liao (right)*

brothers take turns in teaching her. Then she decided to go to school and she entered Saint Hilda's School, Wuchang, in 1906, by far the oldest student they had. Her whole desire for education was that she might study the Bible. She was so much in earnest that the teachers and clergy took special interest in her. She studied for some years and then came out as a Bible woman, doing that work for several years. Then she took the three years' training in the Deaconess Training School. She is a very proficient and tireless worker as well as an eloquent speaker. She holds the attention and respect of all classes of Chinese people, educated and ignorant, rich and poor, men as well as women. Her personal devotion to our Lord

makes her a fitting person to be thus acknowledged as one who is set apart to His service.

Deaconess Han became interested in Christianity through a brother-in-law who was a Christian. He sent her to Saint Hilda's School. She was sixteen years old when she learned to read. While at school, due to the regular religious instruction, she came to believe and was baptized and confirmed. As a child she had been very delicate and her mother was an ardent Buddhist. She said she had performed with her mother all sorts of heathen practices and had visited many temples and shrines. When she had just begun to believe she had smallpox and was very ill. All of their old friends urged her mother to use heathen charms and prayers. Miss Han refused to have any such thing done and prayed to God for her own recovery and for her mother's faith. She promised God that if she lived she would tell others of His power. Later during the Chinese Revolution she encountered many dangers and through them all she helped her family and some friends to be loyal to their trust in God. After her graduation from Saint Hilda's, she taught for several years in the Girls' School in Saint John's parish, going from there to the Deaconess Training School. Now she returns to that parish for her work as deaconess. Her time of testing has been spent there also. The devotion of the people to her is very beautiful. She is, indeed, a hand-maid of our Lord who serves Him with joy, and others for His sake.

A few days after this service the Hankow diocesan chapter of deaconesses was formally organized by Bishop Roots. There are six American and the two Chinese deaconesses as charter members. It is hoped that this fellowship of the deaconesses will do much to promote their usefulness, and bear fruit in the lives of the many women among whom they work.

## NEWS AND NOTES



MR. HOARE'S GRAVE, TIGARA, (POINT HOPE) ALASKA

*This picture was taken July 31st, 1921, at the time of the dedication of the monument.*

LAST summer Bishop Rowe sent into Alaska a stone to mark the grave of the Reverend A. R. Hoare at Point Hope. The total cost of the stone, freight and insurance was \$405.79. Friends of Mr. Hoare have so far given \$185 of this amount. If there are others who would like to share in relieving Bishop Rowe of the expense, their gifts may be sent directly to the Bishop at 418 Mutual Life Building, Seattle, Washington, or to Doctor John W. Wood, 281 Fourth Avenue, New York City, N. Y. Without question there are many people who would like to share in commemorating the life service of Mr. Hoare on the spot where it was rendered and with which his name is associated.



THE picture used as the cover for this month's issue is a chance view taken at the dog market in Baguio, Philippine Islands.

A MODERN missionary uses all kinds of aids to establish contacts with the people among whom she lives. Here is a missionary from Japan who longs to take back with her after furlough in this country a piano and a Victrola, and it is interesting to note the variety of ways in which they may be put to service.

"It looks," she admits, "as though we were asking for luxuries, but, as a matter of fact, we lose many opportunities for keeping in contact with the Japanese young people because they have a great desire to learn to play. Many take lessons at school and if we had an instrument upon which they could practice we could keep them coming to the house regularly and gradually lead them into the Church. It is distressing to see opportunities constantly slide by for just this reason.

"And the Victrola—the uses are innumerable, to say nothing of the daily use in the kindergarten."

**P**HILADELPHIA'S Indian Hope Association, eager as ever to forward the work among the Red Men, has sent \$230 toward the Ford car needed by the Reverend C. W. Baker of the diocese of Sacramento in his work among the Karok Indians. Particulars about this important work appear on page 802 of the December number of *THE SPIRIT OF MISSIONS*, also in the December, 1920, issue.



**A** SOMEWHAT novel appeal comes from the Reverend Harold Johns of Jackson, Wyoming, who wants to know if there is not a Churchman somewhere in the East "who would like to live in this wonderful country, and who, while a lawyer, is not dependent on his profession for his living. We need a good man to whom the local people may refer for advice and legal counsel." Any one interested may write to Mr. Johns, who will gladly give information on the country at large and on the matter of securing a ranch or house.

**T**HE Missionary Exchange is a shop carried on in the Church Missions House where the missions can send their work to be sold. Things are sent from China, Japan, the Philippine and Hawaiian Islands, Mexico, Alaska, Porto Rico, Haiti and from the Indians and dwellers in the mountains in this country. The goods include Mexican pottery, Philippine and Porto Rican embroidery, drawn work, laces, baskets, Japanese bags and silks, and Chinese embroideries. These articles are sent here either from the mission schools or by the missionaries. Some of the work is done at home under the missionaries' supervision. In any event their sale is of benefit to the particular mission interested.

Last year two hundred and seventy-nine articles were sent on consignment to parishes in California, Texas, Wyoming, and numerous parishes throughout the middle West.

For further information as to prices, etc., write to the Supply Secretary, 281 Fourth Avenue, New York.

## SPEAKERS' BUREAU

**F**OLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

### ALASKA

The Venerable F. B. Drane.  
Miss Bessie B. Blacknall.  
Deaconess Gertrude Sterne.  
Miss Eleanor J. Ridgway.

### CHINA

The Reverend F. J. M. Cotter.

Mrs. Cotter.  
Miss Venitia Cox.  
The Reverend A. A. Gilman, D.D.  
Mrs. Gilman.  
The Reverend A. S. Kean.  
Mrs. Kean.  
Mr. H. F. MacNair.  
Mr. W. M. Porterfield.  
Deaconess K. E. Scott.  
The Reverend J. K. Shryock.  
The Reverend R. C. Wilson.

### JAPAN

The Reverend Norman S. Binsted.  
The Reverend W. J. Cuthbert.  
Miss M. D. Spencer.

### MOUNTAIN WORK

Archdeacon Claiborne.

### NEGRO WORK

Archdeacon Russell.  
Mrs. H. A. Hunt.

### PHILIPPINE ISLANDS

Mrs. A. B. Parson.

# EDUCATIONAL DIVISION

## DEPARTMENT OF MISSIONS

*William C. Sturgis, Ph.D., Secretary*

I HAVE just received an announcement from the Missionary Education Movement regarding the mission-study books which they are issuing for use during 1922-23. Both the "Home" and the "Foreign" material come at an opportune moment for us. The course on Home Missions is on the theme, *The Negro in America*, and the book has, as its author, Doctor George E. Haynes, one of the best known and ablest Negroes in America. It will be remembered that this topic is also the one which we have selected for study under the leadership of the Bishop of Mississippi, whose book is now nearing completion in preliminary form. The two books together, representing, in their authorship, both races, should form a course of unique interest, the one supplementing the other.

The Foreign Mission theme proposed by the Missionary Education Movement is *India*, and the text-book is being written by Doctor D. J. Fleming, professor of Missions in the Union Theological Seminary, New York. Apart from the intrinsic fascination of the theme, there is abundant reason for American Church people to inform themselves regarding India. That field has long been one of great importance in the widespread work of the Church of England; the present opportunity there is almost without parallel elsewhere; suggestions have been tentatively made that our Church enter that field; and, finally, India offers today the most hopeful avenues of approach toward Church unity to be found anywhere in the world. I am not suggesting Doctor Fleming's volume as a mission-study book, but it certainly should have a very large number of readers

among our Church people who are interested in matters of international significance.

With regard to our own courses of study, I am proposing to follow our usual plan of recommending, for each season, one or more books of a general character, and one or more on some special theme or field.

The first of these groups includes two publications. (1) *The Task of the Church*, a series of seven discussions, issued by order of the Presiding Bishop and Council, and treating briefly of the following topics: *The Mission of the Church and Her Responsibility*; *The Task of the Church in Missions and Church Extension, in Christian Social Service, and in Religious Education* respectively; *Christian Stewardship*; and *The Sources of Power*. This course is intended for use among groups of Church people who have neither time nor inclination for much real study, but who may be induced to think seriously about their main duty. (2) *The Church's Life*, a book which deals with such questions as whether the Church really has a mission in the world, and, if so, what that mission is, to whom entrusted, and for whom intended.

The special courses are also two in number: Bishop Bratton's book on the Negro, already referred to; and *Foreigners or Friends*, a book prepared by the leaders in the Foreign-born Americans Division, and intended especially for the use of those who took the course in *Neighbors* three years ago, or who have the desire and the opportunity to study our immigrant problems and to turn their energies along the line of work among the foreign-born.

# FOREIGN-BORN AMERICANS DIVISION

## DEPARTMENT OF MISSIONS

*The Reverend Thomas Burgess, Secretary*

UNTIL this year the Church was maintaining but one Chinese mission for the whole United States—there are 75,000 or more Chinese in our country—and there are 172 Chinese missions conducted by other communions. Last October our second mission was started on the opposite coast of the country, New York City. The Foreign-Born Americans Division found one of our American priests, the Reverend Thomas J. Williams, experienced in Chinese work in San Francisco who, speaking Cantonese, got the receptive ear of the superintendent of our New York City Mission Society, and the work was started under the Society as a night school for young Chinese men. It has proven a great success. The school entirely outgrew its quarters in a hired room and has moved into the hospitable quarters of Saint Paul's Chapel. A deaconess of experience in such work is now assisting, and volunteer workers from the General Theological Seminary and Saint Luke's Chapel are helping. This will demonstrate what can be done in many of the other centers where there are colonies of these fine people.

The national office of the Brotherhood of Saint Andrew has decided to make work among the Foreign-Born a definite part of its programme, and is taking counsel with this Division. They have just assigned one of their lay workers, Mr. Percy J. Knapp, to act as an organizing missionary under the direction of this Division. His duties are to settle for a month or so in one strategic place selected by the province and diocese, and put into operation our "American Fellow-

ship" programme. After he has assisted the selected parish or group of parishes to learn its field, pick its leaders and get working in the best way among the foreign-born and their children of the community he will move on for a stay in the next demonstration place.

*Foreigners or Friends*, the Division's exhaustive handbook on what to do and how, is being widely used. The press, Church and secular, has warmly commended it. Especial commendation has come from the national headquarters of the Y. W. C. A. An unexpected use, by the people outside our Church, is at Boston University (Methodist), where it is the textbook on the subject. Please note that the *Leaders' Guide* for this study book is now ready; price 25 cents.

Mr. Bridgeman, assistant secretary, is teaching, until a regular professor from the ranks of our clergy can be found, at the newly established Greek Orthodox Seminary. As mentioned last year, two of our clergy have been successfully teaching at the Russian Orthodox Seminary, and have now entered upon their second year.

The Reverend Sisto J. Noce, who made surveys of Italian needs in six dioceses last year, has been called as diocesan missionary of Erie for Italian work.

Reports of reaching out in a simple, normal way to minister to the foreign-born and their children within the parish bounds are coming from many parishes of all sizes in various parts of the country.



# THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



Miss Agnes M. Hall has been selected by the Department of Religious Education to work with women students. She is a graduate of the University of Wisconsin and has had one year at the Y. W. C. A. Training School and Union Seminary. She has done student work for the Y. W. C. A. at the University of Wisconsin, the University of Chicago and was national student secretary of the Y. W. C. A. with headquarters in Minneapolis.

The Church has worked with women students in the past; Deaconess Goodwin under the Board of Missions visited colleges and universities, advised students and faculties and won volunteers for the missionary and educational work of the Church.

Miss Hall is set the task of a detailed study of present-day conditions in order that the Department may formulate a plan of work regarding college, university and professional students, faculties and administrative officers.

Directing the study made by Miss Hall and working with her is a very representative committee of college women:

Miss Edith Tufts (Dean),	Wellesley College,	Wellesley, Massachusetts.
Miss Adelaide Case,	Teachers College	New York City.
Miss Leslie Blanchard,	National Board Y.W.C.A.,	New York City.
Miss Louise Kelton,	Ohio State University,	Columbus, Ohio.
Miss Lucy Sturgis,		Boston, Massachusetts.
Miss Elizabeth Matthews,		Glendale, Ohio.

Miss Hall's comments on women students deserve careful reading.

**T**ODAY women students are to be found in four great groups:

Coeducational institutions.

Women's colleges.

Normal and teachers colleges.

Professional schools for drama, art, music, nursing, medicine, law and commerce.

To coeducational institutions the Church has given most of its attention. Student pastors have been placed in many of the large universities and colleges and Church services have been held, courses given, socials arranged, and a general pastoral relationship maintained by the local clergyman to the students and faculty. The students have usually been organized into a unit of the National Student Council and student initiative utilized in the club's programme.

The student activities on the coeducational campus are so organized that men and women are usually separated for their student government, athletics and religious work. The great evidence of the latter is in the development of strong branches of the Y. W. C. A. and Y. M. C. A. in most of these centers.

The student pastor for such an institution, as pastor, has to do with both men and women, but in the activities of the students he can much more easily enter into those of the men. He cannot have the social contacts with women

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that he has with men, for those who will come to the rectory or social center are usually the "already interested". Most all the vital social questions for women are discussed in the women's organizations or dormitory groups. When the further question of vocations comes up, the woman student naturally turns to the older professional woman for counsel, just as the young man turns to the older man. A secretary for women students working with the pastor fills all these needs and in addition, from the very fact of her friendship and counsel to the women students, can know what courses in religious education should be given, and what else should be planned to meet their needs. The committee recommends that state institutions with any number of Episcopal women students have such a secretary so that the work for women may be done as adequately as that for men.

The women's colleges in the East have a very large proportion of Episcopal students. With the report of 1920-21 giving Bryn Mawr, 188; Goucher, 50; Mount Holyoke, 80; Smith, 494; Vassar, 360; Wellesley, 215 and Wells, 60; it may be seen that there is a goodly congregation of women in colleges which are so organized that the Church has slight access to the life and activities of the students. To go to church "in town" is to go "off campus" and on that very account seems to take the students so far from their center of interest that it is exceedingly difficult to secure more than a perfunctory attendance by any but the most devout. Yet these students are the teachers, the mothers, and the active workers in the Church tomorrow and may not be neglected. The obstacle can be partly met by a more careful study into the interests of these girls and into the possible time that they are able or willing to give to religion. All this must be studied, not by a person removed from them in point of living, age and sex, but by a woman older than they, but who can live among them and with her own knowledge of all the resources of the Church and the needs of the Church discover the way in which the pastor in the college town and the others of the Church can serve this group, and so help them to meet life today so as to be ready to lead in the life in which they find themselves after college. As teachers they must come to see the religious significance of their vocation; as mothers and home makers to be so certain of the true elements of Christian life as to make their own homes the expression of their belief; as leaders in the local parish to lend not only their needles to sewing but their minds to the construction of right spiritual forces in the community.

To the great body of women who go in and out of the normal and teachers colleges each year, learning to teach the little children of the land, the Church has been almost silent. We lament the lack of teachers for the Church schools and the poor teaching in many of the graded day schools, and yet if these young teachers could be vitally touched by religion they would make weekday as well as Sunday instruction better. It is true that they do not know their Bibles and how to teach *The Long Life of the Church*, but if they were properly taught the "facts" during High School and Normal School days, they could apply their principles of teaching to the Church School on Sunday and the fundamentals of Christianity to their weekday instruction.

We have said for so long that we believe religious instruction most important, but we have done so little to overcome the difficulties of the crowded curriculum and an absorbing life on the campus, that the results are about in proportion to our efforts.

Until local parishes in towns where there are normal schools use every resource to give Bible Study and Teacher Training for Christian Nurture to

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the normal school students, we shall not know what can be done. Several churches are already successfully trying it out, but of the 248 normal schools in the country, we have a record of only half a dozen where consistent work is being done. It would be wise for the Church to secure some secretaries—who are specialists in religious education and have themselves come out of a normal school—to work out an adequate policy for normal schools just as others do for coeducational and women's colleges.

In the art, music and drama schools in the country are thousands of Church students. In Greater Boston it is estimated that about 5,000 students are members of the Episcopal Church.

There are similar student centers for this varied group in Chicago, Los Angeles, Minneapolis and Saint Paul. In lesser degree Nashville, Atlanta, Philadelphia and Baltimore are cities with a metropolitan student population.

The following outline has been suggested for the work of a woman secretary in Boston. It might be considered as typical of the needs in other centers:

1. With a student population of about 30,000 in Greater Boston of whom 11,000 are women, it is probably fair to estimate that there are two or three thousand who are members of the Episcopal Church.
2. Among these students there are the following groups:
  - a. Universities and colleges:
    - (1) women away from home living in dormitories and with the center of their life on the campus;
    - (2) women attending these colleges whose normal life is in their home and whose Church life does not change during college days.
  - b. Music and art students who are away from home, living in dormitories or rooming houses, whose life outside of the class room must largely be made by outside agencies. These girls come for short periods of time, are often younger than the regular college students and need personal attention and right social life.
  - c. Professional and graduate students (medical, etc.). These need social life and friendship. They have expert training for work in the mission field, but usually have broken all connection with organized Church life.
  - d. Nurses who need, in addition to Saint Barnabas Guild, social intercourse with other women students and with men.
  - e. Normal school students whose crowded curriculum and organized college life mean that there is very little time to approach them, but as they are to be teachers of children the Church should reach them for religious education.
3. For these various groups of students the diocese should have a woman secretary whose responsibilities would be:
  - a. To survey all colleges in Greater Boston and ascertain:
    - (1) number of Episcopal women;
    - (2) desires and customs of college regarding their Church life;
    - (3) neighboring churches where students should go. Here a committee of women, faculty or others who were interested in students, should be formed to see that the students were really cared for in that vicinity. One member of this committee might be on a diocesan student committee to correlate all work done by the secretary.
  - b. To have a diocesan committee for women students which should be composed of people to represent, not separate parishes, but the special groups of students mentioned under "2". One of these could keep in touch with methods of student work done in individual parishes. This committee could be in touch with the woman's committee of the Department of Religious Education of the Presiding Bishop and Council so that interchange might be made of work and plans.
  - c. The student secretary would live in a section where there were students and should have the resources of one parish for entertainment of students or an apartment where students could be entertained:
    - (1) The secretary should work with the leaders in the local churches until they could carry the full responsibilities for the work within their parish;

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- (2) The secretary should in some cases seek the establishment in a college town or student district of a student secretary (volunteer) to make personal connection with the students;
- (3) Vocations within the Church should be presented to the students;
- (4) The secretary should be responsible for organization of units of the National Student Council where desirable;
- (5) She should provide for round table discussions with students on "Church Unity", "Social Service in the Church", etc.;
- (6) She should develop special work with foreign students.

The students who enter the drama, the service of nursing or business, medicine or law, are of such varying ages and interests that it takes special care to reach them. The Church needs these women for missionaries and volunteer workers. They are often among the most talented and able of the students in the country. With all the need of the Church, we have to face the fact that the life of this group has been very little considered. If a census could be taken there are few of these metropolitan students who would tell you that the Church has asked them how it can help. In spite of their heavy schedule they must have opportunities for worship and religious education and when their schedules cannot be changed special arrangements should be made for them. The foregoing outline provides for all this and if in each center where there are professional students this programme should be adopted and a woman secretary placed there by the bishop the work could be done.

The whole status of women, their social problems, their vocational openings, is such that no programme of religious education can be made without clearly understanding the students of this generation. All agree that they are "different" from the students of the last generation. To know how they "differ" and to plan accordingly is the work of our committee. We are obliged to face the fact that in the majority of institutions there is little evidence that the Church or any Church Club is a vital part of the life and thought of the students. There is a religious life on the campus and a semi-Christian attitude toward life, but quite separate from the organized Church. The scale of values of the average college girl is fairly high. She sets honor and friendliness and mental integrity on high pedestals to worship, but these do not lead her on to worship with the Church. She does not understand the force that is beneath the words "worship", "sacrifice", "sin" and "repentance", but unconsciously their eternal necessities have a place in her creed and practice. Thus her standards and her whole terminology are so untheological and wholly new, that to those outside the pale of the "student guild" so ably described by Wilbur C. Abbott in the November *Atlantic* she is an enigma. To understand her, to interpret her to herself and to the Church, so that she will make a connection between that mental integrity she unconsciously worships and Jesus Christ, is the goal of the endeavor with the women students. To the men and women in college today who are so fine, true, partially consistent, but terribly at a loss to find within themselves and within the world that which the Church has for all time called "The God and Father of Our Lord Jesus Christ" is the work of all those who touch students. To show them that believing in Him, they lose nothing but gain that which keeps them from being poor in "friendship" and "honor", is another part of the work of the Church for its students.

To meet the religious needs of our own students is the task of the Church. That they may give of their substance and their lives to advance the Church's work at home and abroad; that the social applications of Christianity may be lived; that children may be taught by those trained to teach, and homes be Christian—these are some of the aims.

# THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

## SPIRITUAL VALUES IN INDUSTRY

*By Roger W. Babson*

Mr Roger W. Babson, president of Babson's Statistical Organization, has very kindly consented to our reprinting the following, which he originally issued as a Special Letter under date of October 25, 1921.

THE old method of teaching economics was that everything comes from "land and labor". Many courses are now being taught in our colleges today along those lines. Statistics, however, clearly show that this is a fallacy. For instance, China has greater natural resources and more available labor than this country and yet it is away behind this country. *Natural resources, available labor, and capital are important, but those things are of little value until they are released by people filled with the spirit of God. That is what the study of economic history clearly teaches.*

It is very important for clients to see that their sons and daughters realize that the old system of economics is false because it omits the most important factor of all, namely, the spiritual values. As Towson says, "Materials, labor, plants, markets, all these things can be adjusted, but the soul of man, which determines his purposes and his motives, can only be converted through religion."

Printing was discovered in China several thousand years ago, but it began to be developed only three or four centuries ago in Europe for the spreading of the teachings of the Bible. It was the desire to propagate the teachings of Jesus which developed printing. Religion has been the spiritual force which has developed not only our nation politically, but com-

mercially and industrially as well. Economic history teaches one thing very plainly: the industrial problem will never be solved by employers' associations, or labor associations, or consumers' associations, but only as all get together as brothers filled with the spirit of God. If I learned one thing during the two years when serving Secretary of Labor Wilson, in Washington, it was that these problems can never be settled by force or by legislation.

Our troubles today are very largely due to the fact that we have been trying to run industry by the will of Congress instead of the will of God. The trouble with bankers today is that they are looking too much to Dun's ratings and Bradstreet's ratings and too little to God's ratings of men. Some one asked me recently the difference between ethics and religion. I replied, "Ethics is the track of the railroad system; religion is the motive power. Ethics is the wheels of the watch; religion is the spring of the watch."

When industry started in this country, we built a foundation for a two-story building. We have been adding additional stories to this building until we have an eight or ten-story building with the same spiritual foundation. The great task before industry today is to quit adding more stories to the structure and to strengthen the spir-

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itual foundation underlying that structure, without which there can be no structure at all. This is not mere theory; it is very evident in all lines of work. Take any industry, for instance. What is the most important asset—the physical property or the management? What is the most important asset to a corporation from a business point of view—a great mass of buildings, or a God-fearing board of directors? The answer is obvious.

I am speaking as a statistician, not as a preacher. Our political freedom, our personal safety, our educational system, our work to relieve suffering, our industry and commerce—everything that is worth while to civilization—we owe to those spiritual qualities which teach man to serve.

The Indian did not care to construct a log canoe because he knew it would be stolen from him. He did not catch more game than he and his family could consume in a day because it would be carried away by others. But as soon as integrity was taught by the missionaries, the Indians began to construct their canoes, which might perhaps be suggested as the beginning of our merchant marine. The Indians

then began to preserve their game and that was the forerunner of the packing-house industry. Business enterprise is possible only when moral integrity obtains. Business enterprise and civilization itself are the products of spiritual teachings.

The difference between barbarism and civilization is a difference in the spiritual element. Even when civilization gets to a certain point, as we have it now, it can remain steadfast only as we pour religion into it. Civilization makes no progress until spirituality makes a jump and then civilization moves to catch up. That is what the labor situation is waiting to do. *When there is an increase of spirituality among all groups, then there will be another great development in the labor movement, but not until then. No reforms can be forced through and be permanent. We can develop only as we cooperate with the spirit of God. Oh, if men would think more of religion and less of commodities, bank clearings, foreign trade and immigration! When they do we shall again have prosperity. Moreover, the present depression must last until this change comes about!*

## WORLD SOCIAL SERVICE: THIS TIME IN RUSSIA

*By the Reverend Charles N. Lathrop*

**I**N the midst of all the gloom and misery of the great war there was one bright gleam of light. This was the work of the American Commission for Relief in Belgium which saved the lives of hundreds of thousands of children and at one time was responsible for the feeding of fourteen millions of people. That bright light has now shifted its gleam to an even greater area and is focused on Russia. The American Relief Association is now feeding several millions of children and, if it is to succeed in succoring men, women and children from

death and starvation, must undertake to supply bread to some fifty millions of people. This is a great and noble and a Christian undertaking, and every American has a just right to feel proud not only that the administration of all this world social service has fallen naturally into the hands of Americans but that our own Congress and our own President have cooperated in passing a bill putting aside twenty millions of dollars of our nation's money to save lives in a country governed under conditions opposed to the ideals of our own people and under governors

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that have been outspoken in their expressions of scorn for our own people and our own government. Christians are for the most part not noisy, but there are millions in our own country and one wishes that our President might know that these millions have deep gratitude and appreciation in their hearts for him in signing the bill and for the members of Congress in passing it.

But this great gift from our country implies a responsibility for individual Christians. The amount must be added to. Fifty millions of dollars will be needed to keep people in Russia from death. But what figures quite as largely as the need is the responsibility that we as individuals show by our individual gifts and cooperation with this great and Christian act of our government. Perhaps we cannot give much, but at least we can make our gift an expression of our whole-hearted support and our cooperation with our government's great Christian act.

The condition is indeed pathetic and the appreciation of the people suggests the possibilities of overcoming evil with good. For instance, Moscow wires:

"On November 15th bandits looted Pugachow. Official information, confirmed by Shafroth at Samara, says A.R.A. warehouses and supplies remained completely untouched and that Floete, A.R.A. representative at Pugachow, was respected and unmolested by bandits. Government troops are now in control and we are completing shipments to Pugachow".

And here is a letter that explains itself:

"Mister:

"Wherein we have learned America has sent us bread, sugar, butter. It is not only agreeable for us to eat those tasteful things but even more pleasant because they come from America. We like to read about America and we

know there were and still are many great men there. Particularly we like Mark Twain and Edison. The Adventures of Tom Sawyer and Huck Finn charm us. About Edison we know this great old man made many ingenious inventions for welfare of mankind. We thank you, Sir, for the care you've shown us and beg you to express our gratitude to the people and to little Americans.

"Children, Town of Tchistopol."

Now the American Relief Association has made plans whereby food drafts can be sent to any person in Russia in multiples of ten dollars. That person can then buy with this draft ten dollars' worth of food from the American Relief Association. We know that there must be many priests of the Russian Church with their families in need. There is one great character whom many of us in this country know personally, the patriarch of Moscow, Bishop Tikhon. He was the bishop of the Russian Churches in this country and Alaska for many years. The present writer came in particularly close association with him because both together went through the earthquake and fire in San Francisco in 1906. At that time the Church of the Advent with all its furnishings was destroyed. One of the first gifts made to enable the Church to carry on the services was the gift of a beautiful Russian chalice and paten from Bishop Tikhon. Bishop Tikhon shortly afterwards was recalled to Russia and later was chosen patriarch of the Russian Church. Stories have come back to us of his bravery and unswerving courage in the face of danger and possible death. One such story was told to the present writer by a Serbian monk. The Bolsheviki found that the bishop still had a carriage and horses. They came to him to demand that he walk and that he surrender the equipage to the government. He told them of his entire willingness to surrender

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the carriage, but suggested the difficulty of walking because of the thousands that crowded about him. He suggested that he could not always be responsible for the acts of this great concourse of people. As a consequence the Bolsheviks on second thought permitted him to retain his horses. There are other stories of his courageous efforts in appealing for priests who were condemned to death. He has held his place in continual danger of death and has shown himself a brave and courageous character.

Would it not seem a delightful expression of consideration, particularly

for the Russian Church, if the members of our own Church throughout this country should send to him as head of the Russian Church these food drafts to be distributed by him to the needy families of Russian priests? This office will gladly undertake to see that these food drafts are forwarded to the American Relief Association to be put into the hands of Bishop Tikhon, or the money can be sent to one of the Church papers. Amounts of less than ten dollars, of course, will be gladly received and can be added together until we get the minimum unit of ten dollars.

## THE VESTRY DISCUSSION GROUP

*By a Rector*

THIS little bit of news from a parish in the West may be of interest to the clergy who cannot see how the men and women of our parishes can be brought together in Social Service Discussion Groups. The parish from which this story comes is like other parishes. Only a few men would attend a meeting announced for the study and discussion of social problems. The men one would especially desire to be present would not be there. The senior warden and the junior of this particular parish are prominent business men; the professions and the press are also represented on the vestry. These men would not be among those present in a Social Service Discussion Group. This is confidently said in the light of past experience with such meetings. The rector of this parish attended the Milwaukee Conference and was interested in the suggestion made by Executive Secretary Lathrop that vestries might after the transaction of business be skillfully led by the rector into a discussion of social questions. This experiment was tried with very marked success. The business of the vestry was out of the way by nine o'clock and

then the vestry somehow drifted into quite an unusual and very interesting exchange of opinions upon the topics of the day. At least I am sure they would have explained the late hour of adjournment to their families in this way. What really happened was a very successful Social Service Discussion Group participated in by the influential men of the parish. Of course all this doesn't mean anything unless there is some one who plans to have certain issues and Christian convictions plainly talked about in relation to "topics of the day".

Yes, it can be done.

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### *A Prayer*

The following prayer is said almost daily at the noonday service of intercession at the Church Missions House:

O Saviour of mankind, Who didst send Thy disciples unto every nation, bidding them feed Thy sheep, and Who in these later times hast brought from many nations a multitude to dwell in our land; Grant that our Church in America may prove faithful to the great trust that Thou has laid upon Her, and may have grace and power to feed by Thy appointed means these people of many races and tongues; through the same Jesus Christ our Lord. *Amen.*



# THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

## DELAWARE'S MISSION FOR THE CHURCH'S MISSION

*By Bishop Cook*

MY good friend of Baltimore, Judge Williams, who has had many years' experience in newspaper work, tells me that a first-class report of any movement or event will avoid such expressions as "the beginning of a new era" or "the dawn of a new day". I am bound to say that in the diocese of Delaware we find it difficult to describe the effect of the Mission for the Church's Mission, held the third week in November, in terms less sweeping than these. In a number of parts and places the parishes have found themselves for the first time in a long while, and the experience is new and a bit astonishing.

The record of the diocese in relation to the Nation-Wide Campaign previous to this time is not one of which the diocese as a whole has need to feel ashamed. As against the apportionment assigned by the Board of Missions previous to General Convention of 1919, amounting to about \$8,000, the quota asked by the Nation-Wide Campaign for the general Church has been \$42,750. The effort to raise this increased amount was inaugurated at a time when the diocese was without a bishop and suffered further from the sudden death of one of its leading presbyters who had been president of the Standing Committee. No careful survey of the diocese had been made, nor anything added to the inadequate diocesan apportionment, which was continued as something quite separate and apart from the asking for general missions, which was the sole appeal for the Nation-Wide Campaign. Despite these distinct limitations, various parishes had gone about their work so well that the payments for two years have been about 75 per cent. of the amount asked, and more than four times that given in previous years. When the tables for 1919 were published they showed this diocese to be well up in the list and third in the *per capita* gifts to general missions. Though it had not paid its quota in full the *per capita* gift was in excess of some other dioceses that were on the honor roll for having done so.

This spring surveys were made of the field and a diocesan budget adopted which, when it was added into the Nation-Wide Campaign askings, increased the quotas assigned the parishes and missions by more than 30 per cent. This appeared rather a staggering amount, especially in the face of new conditions. Our places of industry had been especially active during the war period and were suffering a corresponding relapse, with shops closed and large numbers out of employment. A late freeze ruined the fruit crop, and a long drought the small grain crop, and the people of the state were feeling very poor. In spite of all this we determined that a campaign should be held with conferences and canvasses throughout the diocese. We were to discover what others have discovered, that hard times makes a better background for such an effort than a period of easy-going prosperity. People are in a more serious frame of mind and take their responsibilities more seriously. Whatever the financial results we sought the spiritual results of a Mission for the Church's Mission, the improvement in parish organization, the more accurate information and consequent enthusiasm, the better coöperation and finer fellowship. All this has come, and more.

The synod of the Province of Washington was held in Wilmington the middle of November and we used the synod with its unusually fine meetings for missions, education and social service as the introduction to our Mission for the Church's Mission. All our clergy and many of the laity were present and there can be no doubt of the benefit to us in the final result. From entertaining the synod, we passed immediately into our own diocesan effort.

The plan called for a series of conferences on Missions in every congregation. The Hundred Per Cent Sunday preceding was announced in half-page advertisements in newspapers that circulate throughout the state. From Maryland came a clergyman experienced in the work, Doctor John I. Yellott, and two laymen active in the Cam-

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paign there, Mr. George C. Thomas and Mr. George Warfield Hobbs, to augment our list of speakers. The following were furnished by the Department of the Nation-Wide Campaign in New York: of the clergy, Doctor Wm. H. Milton, Robert F. Gibson, R. Bland Mitchell, Charles E. Betticher, Louis G. Wood (who had previously held a conference for the clergy in Delaware), Benj. T. Kemmerer and F. J. Clark; of the laity, Lewis B. Franklin, Alfred Newberry and Doctor John W. Wood. These men scattered over the diocese to conduct conferences in one, two or three places. They reported they found the clergy willing and anxious to cooperate in each instance, but in some places found inadequate preparation. One said of the places he visited, "As for organization, there ain't no such animal!" and if there was to be a canvass it would have to take place by some sort of "spontaneous combustion". The weather was extraordinarily bad most of the week and culminated in a snow storm the Sunday of the canvass.

The want of organization betrays itself again in the fact that after six weeks the financial returns are still incomplete. Suffice it to say in this respect that the results received from all but a few places duplicate those which have become common in the experience of other places and dioceses. Where a careful and thorough canvass was held in the prosperous days of 1919 the results have been that the high standard then achieved has been maintained, except in a few instances where conditions are most difficult and relatively small losses have resulted. But in the other places, especially in suburban and rural parishes, where the work was done thoroughly for the first time, new standards were set both for parish and missionary support with remarkable increases, a number of which range as high as three to four hundred per cent. It is the story with which students of this movement are now familiar. Parishes struggling with financial difficulties have now promised a support for themselves which lifts them out of the rut. At the same time many of them which never before took seriously their gifts to extra-parochial or extra-diocesan work have now pledged in full the quotas assigned to them. It was a new experience to a number of the clergy and has given them a hold upon their work, such as they have never known in the diocese.

From the first we tried to make our people feel that the greatest results were not to be measured in money returns, whatever these might be, and this has been the case beyond fondest expectation. The first is the sense of cohesion within the diocese. The fact that every parish and mission was

doing the same thing at the same time, following the same plan and seeking the same end has given a sense of unity not known for a long time. All felt this, clergy and laity alike. Rectors who might not have been able of and by themselves to rouse their parishes to this kind of work found their people ready to make the effort when they discovered all the others were about it. What appeared to be unfavorable conditions proved no excuse when other parishes, face to face with the same conditions, were organized to make the experiment. All alike were alert in studying parish problems and opportunities anew. They seemed to see the parish in relation to the community as never before. There were those so shackled to the dead past as to feel sure that the realization of any such plans was an impossibility: but the congregations as a whole set out to prove the contrary, and so far as the pledges are concerned, have done so. The pessimists are now taking the position that the pledges will not be paid. On the contrary, I believe they are more likely to be increased. For these, like other congregations, found that when the gifts are spread out over the year in weekly payments and all connected with the work are invited to participate, they could quite easily reach a place that in the bulk looked like the mountain impossible.

Here as elsewhere we found that people who had seemed indifferent came forward with enthusiasm when they found their Church engaged on an enterprise which presented a real challenge to their loyalty, generosity and ability. It brought out a considerable number of new leaders and discovered both men and women able to speak in public for Christ and His Kingdom. I heard three such addresses in a suburban parish which would compare favorably with those I have heard anywhere. We found, by preparing the ground by this series of conferences and publicity, that those who made the canvass this year came back with the report that, whereas the canvass in previous years had been difficult and irksome, this year they were received kindly and cordially as the representatives of their congregation. Further, we are finding that the laity once roused are asking: "What next?" They are looking for better and more active methods of work in all departments of parish work. The clergy understand their people, and the people their clergy better than ever before. We know better what the diocese ought to do and by God's grace intend to try to fulfill the same. We feel we have been pretty much made over, and the experience is heartening in a high degree. The best we can say to those who have not tried it is this: "Go thou and do likewise."

# THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

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## AT THE END OF THE DAY

By *Emily C. Tillotson*

A GREAT soul has passed from earth to enter into that larger life for which her devoted service here has been so wonderful a preparation. On the evening of Monday, January the ninth, Miss Julia C. Emery, for forty years the general secretary of The Woman's Auxiliary, died peacefully at her home in Scarsdale, New York.

All over the world the hearts of the members of the organization which she loved are filled with thoughts of her and to these friends in the mission fields at home and abroad and in the diocesan and parish branches we should like to bring some record of the closing days of Miss Emery's life.

Throughout the fall, although Miss Emery's health was failing, and the splendid physical strength, which was the wonder and envy of those who knew her well, was greatly diminished, she was still able to busy herself with the writing which was her delight, and to come occasionally to the Church Missions House. Her book—*A Century of Endeavor*—she was able to complete and in addition to write a biographical sketch of Bishop Griswold—*Alexander Viets Griswold and the Eastern Diocese*. She was also strong enough to come to the Church Missions House for the October Officers' Conference, which had been planned by Miss Lindley with the Jubilee especially in mind—a most happy occasion with many old friends present, who, with her, had done pioneer work in the building up of the Auxiliary.

This was her last visit to the Church Missions House. But it was not until New Year's Day, when she suffered from a stroke, that her family and friends realized the end was not far distant. There was a week of quiet waiting, with no suffering. Speech was almost impossible, but her clear strong mind was clear to the end, and her recognition of those of us allowed to see her, quite complete.

It was a privilege beyond expression to have been permitted to spend a few moments in that quiet room, where a life which had been lived greatly was drawing greatly to its close. There was no sadness but only a great peace, teaching to those of us who felt its wonder the lesson of what a Christian's last days can be.

With the members of her devoted family beside her she peacefully breathed her last. As soon as the news which brought so keen a sense of loss to all who had known and loved Miss Emery was received, telegrams from officers and members of the Auxiliary representing almost every diocese and missionary district both at home and abroad began to pour into the Church Missions House—messages filled with love and gratitude for the example of a noble life and of sympathy for those who were left without the joy which her presence brought.

We regret that space will not permit the publication of all the messages but a few will perhaps serve to show how deep is the sense of loss throughout the Church.

## The Woman's Auxiliary

From points as widely scattered as Oregon, Western Massachusetts, Duluth, and Idaho, the following messages, typical of many others, were received:

The bishop of Oregon, clergy and people and especially The Woman's Auxiliary grieve with you in the passing of Miss Emery. A great and valiant soul has gone to her reward. Her work and priceless memory live after her. Please convey to any relatives our sympathy.

The Woman's Auxiliary in the diocese of Western Massachusetts sends a message of deepest sympathy to the family of Miss Emery and joins with our Church throughout the world in a sense of bereavement in her death and of gratitude for her life.

Duluth sends messages of sympathy to sorrowing relatives and friends. Praise God for the life, service and noble example of His blessed saint, Julia C. Emery. The gleam of her life will shine out and through the years to come, ennobling Christian women everywhere.

We are very near you today, remembering with gratitude Miss Emery's life and service and pledging ourselves to carry on the work she has so nobly done. (Idaho.)

Two from the colored branches of the dioceses of South Carolina and Georgia express the grief felt by the women in whose welfare Miss Emery was so greatly interested:

In sorrow we bow with you in humble submission to God's will, grateful to Him for long and faithful service. In the death of Miss Emery we have lost a friend.

The colored Woman's Auxiliary of the diocese of Georgia mourns with the whole Church in the loss of Miss Emery, this self-sacrificing heroine of the Cross. Her life will always be a living inspiration to our work in Georgia.

The funeral was held from the Church of Saint James the Less in Scarsdale, New York, on the afternoon of January twelfth. The services were conducted by the Reverend Alan R. Chalmers, the rector, and by

Bishop Rowe. Bishop Lloyd, who it was hoped would also share in the funeral service, was prevented from being present.

It was fortunate that Bishop Rowe should have been in New York at this time and that he could have a part in the service. His connection with the Auxiliary has always been a close one. The Alaskan episcopate is endowed by funds from the United Thank Offering and this, in addition to the bishop's many years of devoted friendship for Miss Emery and her sisters, made his presence at the funeral peculiarly fitting.

The little church was filled with Miss Emery's friends—men and women from the town in which she lived, who had learned to know and value her beautiful life through the daily personal contacts in the establishing of which she was so wonderfully gifted, and officers and members of the Auxiliary who had known her through her work and whose friendship had been strengthened by association in a common task. Among these were Miss Loring and Mrs. Soule of Massachusetts, Mrs. Watson of New York, Miss Beach of Connecticut, friends of many years' standing. There were also other representatives from Massachusetts and New York, from Long Island, Newark and Erie as well as from more remote dioceses. There were, too, the men and women who felt it their especial privilege to be there—her friends at the Church Missions House, representatives of the various departments of The Presiding Bishop and Council, and the Secretaries of the Auxiliary, whose privilege it had been to work in close association with Miss Emery, and to know her as leader and friend. Miss Margaret Tomes, who years ago assisted in the office, was there, and Miss Underhill, who for years had worked with Miss Emery and has had charge of the music in and the care of the Church Missions House chapel.



CHURCH OF SAINT JAMES THE LESS, SCARSDALE, NEW YORK

The service seemed especially beautiful in its triumphant assurance of death overcome and victory won, and the hymns—Miss Emery's favorites—strengthened that impression: *O God, our Help in Ages Past; Jesus, the Very Thought of Thee*; and then as the body was carried from the church, *For All Thy Saints who from Their Labors Rest*. The interment was in the churchyard, a spot much beloved by Miss Emery, the grave being almost at the church door. No one who was there can ever forget the beauty of that scene. The serene loveliness of the winter afternoon, the snow, the bare boughs of the great trees, the setting sun touching with its golden light the open grave and the masses of flowers beside it, expressions of affection from many friends, made a picture to be carried in the memory always.

Surrounded in death as she had been in life by her devoted family and by many of the friends who loved her the beautiful words of the Committal Service were said. The spirit of quiet courage and of confident faith so characteristic of Miss Emery seemed all pervading, bringing to us in her death,

as the same spirit had so often done before, a benediction.

The West was glorious with the purple and gold of a marvelous sunset as we turned away, our hearts full of grateful thanksgiving for her example, and our spirits kindled with the desire to carry on more worthily the work to which Miss Emery, with such entire consecration, gave her life.

“For all the saints, who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be forever blessed,  
Alleluia!”

#### THE FEBRUARY CONFERENCE

**T**HE February Conference will be held at the Church Missions House on the morning of Thursday, February the sixteenth, at 10:30 o'clock.

The celebration of the Holy Communion which always precedes the conference will be held in the chapel at ten o'clock.

The subject of the conference will be *Plans for Field Work*.



*Woman's Auxiliary officers, Kiangsu Diocese, China: Miss Graves, secretary; Mrs. L. A. Chang, president; Miss Mitchell, treasurer; Mrs. Dan, vice-president*

## THE GREAT MEETING

*By Emily G. Pott*

IT is some years since The Woman's Auxiliary of the Kiangsu diocese indulged in a photograph. The *Doo Dzue We*, or Great Meeting, this year had a brilliant day for its gathering and the sunshine seemed to suggest a picture. So the photographer was hurriedly telephoned for and by 1.30 p. m. he was trying to get the rather unwieldy crowd into focus. The result (page 74) may interest the readers of *THE SPIRIT OF MISSIONS*. People who criticize missions and who are skeptical as to results would do well to study this picture, and with the help of a little imagination realize what this group of women stands for.

Twenty-eight years ago this Auxiliary was started and year by year it has steadily grown in numbers and usefulness, until to-day there are twenty-eight branches with a membership of 887. The growth, however, has not been simply in numbers. The greatest change is in the delegates themselves. Very different was the attitude some years ago, when to read a report was a thing to shrink from and to read it from the platform a still greater ordeal. Now, for the first time in its history, a Chinese woman is president of the Auxiliary, Mrs.

L. A. Chang, who was elected at last year's annual meeting. The arrangements for this year's meeting and the conduct of it have been in her hands. This is a great step forward and full of significance of the development which has been taking place in the womanhood of China.

Great enthusiasm prevailed throughout the day's proceedings, delegates from all parts of the diocese were present, some of them traveling two hundred miles to take part in what to them is the great event of the year. Whether at the corporate Communion Service in Saint John's Pro-Cathedral, when about 250 knelt at our Lord's Table, or later at the business meeting in Saint Mary's Hall, when the offering of about \$600 gold was intelligently voted away in various good works, one could not but feel that from these awakened and enlivened women was going forth spiritual and moral power which is the only hope of a new China.

The Auxiliary showed its interest too in the Jubilee of the Parent Society by making a special contribution at the meeting of \$35 gold to be sent, with a message of sympathetic congratulation, to The Emery Fund.

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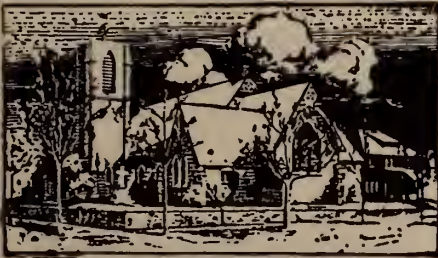
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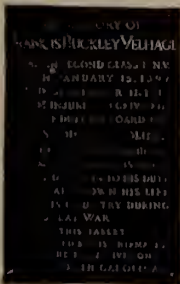
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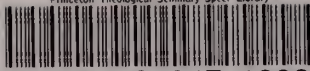
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